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History
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Welsh Settlements
in
Jackson and Gallia Counties
of
Ohio

By
The Reverend William R. Evans
Peniel, Gallia County, Ohio

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History of Welsh settlements
in Jackson and Gallia
19AA

HISTORY
OF WELSH SETTLEMENTS
IN
JACKSON AND GALLIA COUNTIES
OF OHIO

BY
THE REVEREND WILLIAM R. EVANS
PENIEL, GALLIA COUNTY, OHIO

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1896

THE 1988 ENGLISH LANGUAGE EDITION

TRANSLATED FROM THE WELSH BY
DR. PHILLIPS G. DAVIES
AMES, IOWA
1984

EDITED BY
LILLIAN THOMAS BROWNFIELD
COLUMBUS, OHIO
1988

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INTRODUCTION, OR "WHERE THERE'S A WILL THERE'S A WAY"

In the Spring of 1988, I was asked to describe my part in bringing to you, the interested reader, this priceless 1896 Welsh history. Deep fascination with genealogy and the desire to learn any scrap of information about an ancestor is the motivating force behind this effort. In early 1983, my cousin, Dr. Robert D. Thomas of Gallipolis, Ohio (Gallia County) shared with me his 1896 copy of *History of Welsh Settlements in Jackson and Gallia Counties*, by the Reverend William R. Evans. In skimming through the volume, written entirely in Welsh, I recognized a photograph of the Reverend John W. Evans. He had married Mary Williams, an aunt of my grandfather, David Williams. They had migrated from Bronant, Cardiganshire, Wales, to Oak Hill, Ohio (Jackson County). The Welsh language barrier thwarted my efforts to learn more about this family group. Dr. Thomas permitted me to photocopy the book; we both searched for a translator, in vain. However, he encouraged me to persist.

The November, 1983 issue of NINNAU announced the publication of a translation of *The History of the Welsh in America* by the Reverend Robert D. Thomas (no relation to my cousin of the same name.) The translation was made by Dr. Phillips G. Davies, Professor of English at Iowa State University, Ames, Iowa. Along with my order for the book from The Little Read Bookstore in Ames, I enclosed a letter asking if Dr. Davies would be interested in translating other Welsh documents. Dr. Davies replied promptly that he would be willing to do so, and the Welsh version of this book by Reverend Evans was submitted to him. The translation was completed by February, 1984. At last, I could read of my Welsh Williams family. This work has directly led to a far greater understanding of this group. Without the assistance, personal interest, diligence and expertise of Dr. Philips G. Davies, this record would not be available to the reader today.

While my husband, Mark, attended a three-day medical seminar in Cleveland, Ohio in early 1985, I sat in the hotel room laboriously matching paragraph by paragraph, page by page, the original Welsh and the Dr. Davies translated versions. It was quite an undertaking with no knowledge of Welsh, but there was an exhilarating sense of accomplishment on completion! Three photocopies of this effort were produced. Dr. Thomas and his wife, Harriet Haller Thomas, promoted publication, but the thought of editing and retyping seemed too monumental, so the project languished in my files..

In late 1986, Mrs. Lillian Brownfield and Mr. William R. Alban entered the picture. They are direct descendants of the Reverend William R. Evans, and were both vitally interested in placing Dr. Davies' English translation into print. Mrs. Brownfield was provided one of my photocopies; through her editing skills and mastery of computer techniques and the promotional interest of Mr. Alban, this book has now come to fruition.

This publication has been a labor of love and loyalty to our Welsh heritage; it has been an effort to preserve a small bit of our Ohio Welsh history. If you find even one small fact regarding your ancestor, this effort will have been worthwhile!

Anne C. Saylor
April, 1988

W. R. EVANS' ORIGINAL INTRODUCTION

At the District meeting which was held at Bethel Church on November 19, 1895, it was decided to bring out a small book containing the history of the Jackson and Gallia settlements and of the churches in the district. The work of bringing out the book was entrusted to a council of three: Misters David Morgan of Moriah, John C. Jones of Oak Hill, and W. R. Evans of Peniel.

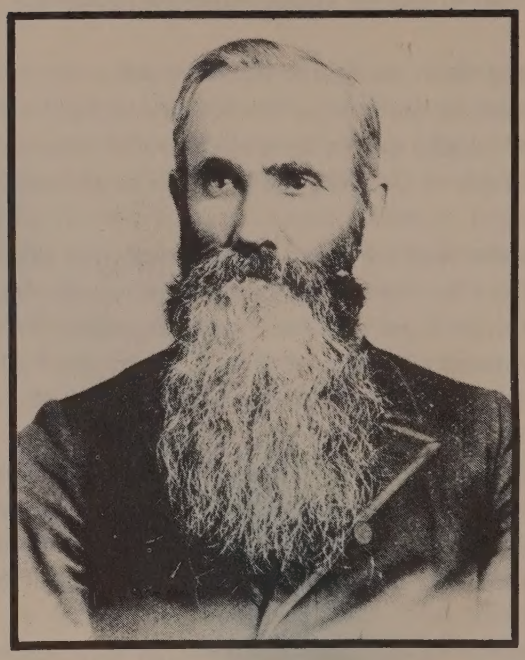
The editorship descended upon the latter. He was reluctant to take on the task because he knew what difficulties there would be. He was warned frequently by one who is close to him, who said, "You ought not to do this task because I am sure that it will bring some wrath down on your head." He predicted that I would be certain, in the judgment of some, to give too much room and attention to some places and persons while others would not get the room and attention that they deserve.

I foresaw that a problem of this nature would occur no matter who the editor was. Therefore, I took up the work with a great deal of care, completely believing that it would receive the sympathies of every wise person. And if it should fail to do so, there was this consolation -- I am deaf in one ear already, and it would not be difficult to put a finger in the other until the storm went past.

At least two of the books which contain the records of the District Assembly have become lost. But the records of several of the churches are available in a very complete and full condition, while the early history of other churches are divided up and very untidy. Frequently, also, I got more than enough personal information for some while I failed to get anyone to give a photograph or personal information about other worthy people. I tried to make up for this lack if I could, but I am too young to have remembered many of the old original deacons, and thus I was not able to give them what they deserve.

Perhaps, also, I will be accused of overpraising. But remember that it is a photograph of a man in his best clothes that one always gets to see. When we visit our friends we get the privilege, frequently, of getting to look through the album which the family has, and one notes that every picture shows the subject in his best aspect, his best clothes on and his hair neatly combed and parted. If anyone happened to have his picture taken in his common clothing, it cannot be found in the album. Thus the reader should remember that this little book is an album which contains the pictures of persons in their best garments, and that all deformities have been hidden and consumed by nature.

Slow and very careless were some of my friends in answering my requests. Some of them failed to even acknowledge receiving my letter. I express my thanks to those friends who aided me, especially Mr. David Morgans of Moriah. He is the only man living today who is able to relate the history of the settlement from the start. Mr. Morgans can do it accurately and fully. He came to the district as a young man of seventeen years of age before the first church was established, and the strength of his memory and his mind are as good today as they ever were.



The Rev. William R. Evans
Peniel, Gallia County, Ohio

The work of collecting and organizing the portraits was entrusted to Mr. J. C. Jones of Oak Hill, and this was quite a bit of trouble for him.

Doubtless the observant will see many defects in the construction and use of words. I know that I have no reason to boast about my ability in this direction and my experience when writing very much is to fall into carelessness. It is also likely enough that some of the dates are incorrect, but I assure you that I have not been "slow in industry" to try to get the facts correct.

While going forward with the work I saw that it would have been much easier to make it twice as long, and I am not without my fears that shortening it has greatly worsened it. But I was under obligation to do that, particularly because the size and the price of the book would be dependent on that. And now there is nothing for me to do but to present it to the reader as it is, hoping that it will be of enjoyment and edification to many.

W. R. EVANS

Peniel, Gallia County, Ohio

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NOTES TO THE 1988 ENGLISH LANGUAGE EDITION:

It has been very satisfying to me to have the opportunity to edit this translation of Grandfather Evans' compilation of data about the people and churches of the early days of the Welsh settlements in Jackson and Gallia counties of Ohio, whose preachers were, for the most part, circuit riders like himself. In my earliest memories, I was familiar with the book; knew that four of the photographs in it were of my own ancestors; but could not read about them in the Welsh language. Now all of us who cannot read the Welsh can learn much more about those early days and about the people who were, for many of us, our forebears. In many ways it can be a humbling experience.

There are a few things that need to be clarified:

1. You will find the writing style to be of uneven quality as this is a compilation of information from many writers. W. R. Evans was born in this country in 1845, after some of the churches had already been built. When asked to prepare this book, he simply asked the oldest people in the churches to write their recollections of their churches' beginnings and of the people who were involved. He then put the resulting statements into the book, verbatim. Some of the people were good writers, others less able. Some of them wrote simply, others in flowery Victorian prose. It makes for an interesting mixture.

2. I believe Dr. Davies' translation to be exemplary. He has obviously done a careful job word for word. Even so, there are supposedly humorous portions that don't seem at all funny to us, due, I think, to Welsh colloquialisms that we do not understand. There are also some obscure theological portions which I do not understand at all, and I have not attempted to search out the facts and add explanations about these. Where there was trouble understanding a Bible passage, after it was translated from the Welsh, I substituted the same verses from my King James Bible.

3. I hasten to add that I have changed very little -- mostly punctuation and sometimes sentence structure on occasion, in order to make the meaning more clear, not to insert my own thinking.

I do hope that you will find the book useful for historical and genealogical purposes, and that you will enjoy knowing a bit more about these courageous Welsh pioneers.

Lillian Thomas Brownfield, Editor

A HISTORY OF THE SETTLEMENT AND THE CHURCHES IN THE AREA

It is doubtful if there are Welsh people anywhere in the world who have not heard of the settlements in Jackson and Gallia -- one of the largest and the most famous settlements in the United States. These settlements are spread out over four or five townships, i.e. Perry, Raccoon, and Greenfield, in Gallia, and Madison and Jefferson primarily in Jackson. Most of the residents of the last two parishes are Welsh. Many Welsh people also live in Bloomfield and Coal Townships, and in Jackson Town.

It was in the year 1818 when the Welsh first arrived in this area from Cilcennin in Cardiganshire. There are six families. The heads of these families were: John Jones of Tirbach, the father of Timothy Jones; J. Evans, Penanlas; Evan Evans of Ty Mawr, the son-in-law of John Jones; Lewis Davies of Rhiwlas; W. Williams of Pantwallen; and Thomas Evans. They left Liverpool with the intention of settling at Paddy's Run, Ohio.

After a rough voyage on the great deep which lasted seven weeks, they arrived in Baltimore where they rented wagons to convey them to Pittsburgh. There they bought a sort of open boat, a small flatboat, and because there were no steamboats at that time they set off with their families and furniture down the Ohio River toward Paddy's Run. They sailed without a rudder, compass or anchor.

After days of strenuous rowing, they arrived in Gallipolis and rowed to the land in order to get organized. Having tied up the flatboat safely, so they considered, they went to see the village. To their great surprise, they found that the inhabitants were French. These French were very friendly to them and invited them to settle in Gallia, which means Gaul. They said that Gallia County was as good country as anybody would be able to get anywhere.

That night there was a heavy wind and rain storm which agitated the waters of the river so much that the boat's ropes gave way. When the Welsh immigrants went to the river in the morning they found that their boat had gotten loose and gone along with the flood -- to where they did not know. They were left with no boat or furniture and they had no means with which to purchase another boat. After a few days the boat was found and towed back to Gallipolis. In the meantime the women had rebelled and refused to travel further in the direction of Paddy's Run. They vowed that they would not risk their lives on the water and land, and that they would go no farther.

Between the women's rebellion and the persuasion of the French, the men were strongly persuaded to settle in Gallia County. Their circumstances and their independent spirit would not allow them to be idle long nor to depend on the charity of the French. Fortunately, the State at that time was building a road from Gallipolis to Jackson and they were employed on that project. This was how they came to the Centreville district, about eighteen miles northwest of Gallipolis. They were greatly pleased to see the internal parts of the county, and were attracted to it because it was so similar to their native land. This is why those from South Wales originally chose hilly country, while those from Angelsey and the Hollanders chose flat country when they settled in the new land. This is the reason why Lot chose the

flat land of Sodom -- because it was like the land of Egypt, the land where he had lived when he was young.

Since much land was being sold by the government in Centreville at $1.25 an acre, the decision was made to settle there. Each family chose the land that suited their needs and built a log cabin in the forest. At this time they were only small huts, ugly and separated here and there in the center of the wild and unknown woods.

This was the inauspicious beginning of the most important Welsh settlement in America. By tracing the circumstances in the course of the happenings and the developments to the present time, it is not possible to do less than to see the evidence of the "wise Providence of heaven" in it all. Not accidental was the wind and the loosening of the moorings of the boat, nor the revolt of the women, but the workings of the will of "Him who sees the end from the beginning, and because He previously had done it."

I remember hearing, when I was a child, the Rev. Owen Jones, when speaking of Pharaoh and his host following Israel to the Red Sea, that God had raised up the wind and agitated the waters of the Ohio river so that it loosened the boat's moorings and hindered the settlers from reaching the fruitful land in Butler County, Ohio. Paul said that God had approved the times and the places of the dwellings of every nation of people under the heavens.

Eleven years after the first settlers arrived in Centreville, their old neighbor David Thomas came across to visit them. It is not many years since the death of the Old Thomas, old and full of years. Quickly after that, a preacher by the name of the Rev. Edward Jones, came from Wales to them, and the few families were delighted to hear the Gospel in their native tongue. But that man did not remain long. Instead, the Rev. Jones soon returned to Wales and wrote a small book describing Gallia and Jackson Counties as a good place for immigrants to settle in.

After that, people from Wales began to flock here. In the year 1834 several families from Wales and Pittsburgh came. Among them were Mr. W. Evans and his family; Mr. David Morgans of Moriah in 1835, a young and lively man in those days, and he is still living and healthy in body and lively in mind; Thomas Evans and David Evans. There was much talk by this time of the settlements at Gallia and Jackson, and there was much coming here from various places.

In October, 1834, four additional families came to the settlement: those of Daniel Edwards, the father of the Rev. Isaac Edwards of Van Wert County, Ohio; John E. Evans; Thomas Alban; and John Alban. These men and their families settled in the Moriah area.

In 1837 and 1838 scores of additional families came to the district from Wales. Among them were William Jones, Gofadail; David Evans from Wern (the father of the Rev. Evan Evans of Nantyglo); and Joshua Evans, his son; and David Evans, Gelli Hir, who settled at Hewitt's Fork in the Horeb district.

In these times the settlers underwent a hard and very disappointing time. They were poor, for the most part, business was slow, and times were bad when they reached this country. It was not easy to find work and to get enough money to use. Many of the men left their families in the wilderness and went to work on the canal that was being built in the Hocking Valley.

The land was covered with great woods, and because the Welsh were unfamiliar with the axe, tiresome and hard it was to clear the land and prepare it for farming. Having succeeded by hard labor in raising a little Indian corn or wheat, the market was very disadvantageous and the price was low. At one very difficult period they could get nothing but trade for their grain. It is said that some went with pork twenty miles to the market and sold it for a cent and a half a pound in order to get a little money to pay taxes.

The majority of the clothing for the pioneers was made at home. In every house in the district at special times of the year one could hear the hum that was caused when the women were spinning the yarn. Many of the women of this time answer to the description of the virtuous wife given by Solomon: "She seeketh wool, and flax, and worketh willingly with her hands. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff." (Proverbs 31: 13, 18-19) And the children, who by this time have been raised, will call her blessed.

They lived in unadorned cottages of round or hewed logs, with a chimney of wood nearly half as high as the house, it having been walled up outside and within at the bottom with rock,and having been daubed with mortar on its higher parts. To many of us, the thought of the old plain home brings to the memory images of father and mother, and causes us to hear the voice of their speech and the echo of their prayers, so that the breast is filled with sadness and longing.

It would seem that the special charm of the natural and simple life of the pioneers was much greater than the more civilized manner of this time. I believe also that they and their families were much more healthy, happy, and contented in their houses of logs, with plain food and home-made clothing, than are the families which now live in mansions, feeding on luxuries and dressing in silk. "Happiness has never for anyone had a foundation on a large number of possessions."

So that the young people can get an idea of the difficulties of those days, and how they compare to the present times, I will present the anecdote which follows from the Biography of the Rev. Robert Williams, which was written by the Rev. T. C. Davies:

"About three miles from Moriah, on the road to Horeb, there were a few houses which formed a sort of village. It was called Oak Hill, and Mr. Williams held a meeting there occasionally in the house of Thomas Lewis, on a Sunday night as he was returning home to Horeb. One Sunday afternoon in winter it was expected that there would be a meeting held there as he was returning, and Mrs. Lewis went

forward busily to arrange things in the house for the meeting.

"While she was doing these things energetically, it came to her that there was no candle in the house. Candles at this time were a luxury and were difficult to find. They could not be bought any closer than Portsmouth, 35 miles from there, and there was still not anyone making them in the settlement. Having discovered that there was no candle in the house, Mr. Lewis went to the house of Edward Morris, hoping that he could borrow one, but there was not any to be had there. After that he went on the same errand to the house of John Price, but without success, and then went to the house of John Davies, Esgerseison, but there was no candle in the district although he had tried in every one.

"Mrs. Lewis felt very disappointed, and she did not know how the preacher would be able to get light to read the text of his sermon. Nevertheless, before long, Mr. Williams came there, and spoke to her of the matter. 'O, my dear daughter,' he said to her, 'everything will be all right without a candle; truly I have not had one in my own house for a long time.' Before the start of the meeting, Mrs. Lewis was drying calico to make rushes, and putting some lard on them. She succeeded in getting a fairly good lamp. She pushed a piece of wood between the logs of the house near the place where the preacher was to stand, and thus she had gotten a safe place for the lamp to stand on, and everything went forward quite well for a while.

"Because it was cold, Mrs. Lewis had made a fairly large fire and had put a big log on the top, and before long the blaze was excellent. The upper part of the chimney had been made of pieces of wood which had been dovetailed with each other and had then been daubed with clay. When Mr. Williams was somewhere about half way through his sermon, a large piece of soot and clay from the chimney fell on top of the fire. Before the people had time to get too distressed, one of the boys ran out and climbed on top of the house, and with his feet pushed the chimney away from the house and the mass of fire fell to the earth below. Others by this time had come out, and the news came to the door quickly that everything was safe. 'The peril is over, dear friends,' said Mr. Williams, 'now let's be quiet and go on with the thing that we were doing.'"

I will start now to take a short look at the history of the beginning and the growth of the religious cause in the settlement. The early settlers were joined by some who were of the party and the denomination of the M. E. Church and remain so to this day.

In October, 1835, prayer meetings started to be held on Sundays in the houses of the Welsh in the Moriah district. These meetings were held on a circuit. In November of the same year, the Rev. Edward Jones of Cincinnati came to the settlement and remained for two Sundays. He preached in the house of John E. Evans the first Sunday, and a week later a church was established in the Moriah district with 114 members in addition to the children.

Mr. Jones preached the second Sunday in the house of Mr. Daniel Edwards, at which time four babies were baptized. These were the first children to be baptized in the settlement: Thomas, the son of

John Alban; David, the son of Thomas Evans of Centreville; Ann, the daughter of Thomas Alban; and one of the children of David Jones, the blacksmith. After the baptisms, the Lord's Supper was administered for the first time to the Welsh in the district.

In March, 1836, the Revs. Edward Jones and Edward Blunt came to the settlement, night came, and they lost their way. They were out in the woods all night. "Mr. Jones," said Blunt, we will get mauled before morning." "Oh, no," answered Jones, "God will be able to keep us safe in the woods; think about Daniel and the three lads in Babylon." "Many Daniels have been mauled, and many three boys have been burned before this time'" answered Blunt. "If there is work which we must do, we must keep at it," said Jones. And it was between eight and nine o'clock on Sunday morning when they reached the home of the first Welshman on the road, that is, Thomas Alban. After getting a little rest, they went to the house of Mr. Daniel Edwards, where the prayer meeting had been announced, but a very acceptable sermon was heard instead.

A week later, a prayer meeting was held in the house of Mr. John E. Evans, and two deacons were chosen, that is: William Evans and John E. Evans. A Sunday school was established at about the same time. Blunt decided to come to live in the settlement and went to Chillicothe and bought two hundred acres of land from the government, thinking that he wished to farm. But he removed from the settlement in May, thus not remaining very long. He got tired of living in the country, and that is what it was at that time. He moved to Pomeroy and sold his land for a good sum of money to Mr. Morgans of Moriah. Information about Mr. Morgans has been given above.

In that year, that is, 1836, Mr. Williams came to the district. In the summer of the same year it was decided to build a chapel. After the place had been determined, an acre of land was given by a man by the name of Parry, and one hundred dollars was given by him to build a chapel out of logs, and they were soon able to use it. Although there was not much work done on the outside, considerable had been done inside. There also was the acre of land into the bargain. The size of the chapel was 20' by 22'. I believe it would be possible to build a house of that sort for the same price now where wood is convenient. In that year Mr. Griffiths, the nephew of Mr. Williams, came from the Old Country, and Mr. Parry and his family came from Pittsburgh.

In 1837, a host of additional settlers came to the district, and the chapel became too small to contain the congregation. In the face of this, it was decided to build a sort of frame house onto it. This was done earnestly, and it was not long before it was ready. It was in this simple chapel where the famous Henry Rees, when on a visit to this country, preached with strength and great influence.

This is what one brother writes: 'If many today were to see this chapel, doubtless they would consider it a poor one, badly made, and very unworthy of the Lord whom they adored in it -- pieces of logs and pieces of frame, the seats, the pulpit, and all were very plain, and perhaps they would be ready to mock the people who had made it. But it is not correct to say that the great and holy Lord was not satisfied with it. He turned his face into it and on it and filled the hearts of the people who were happy

to worship there. The reason for this, one might guess, was that it was the best that the people were able to make. The fruit of their labor was what it was. They cast their hearts in it, in their love for the Savior and his church. It was a plain house -- some of it logs and some of it frame. When they were showing forth from the heart the love for their Father, it seemed like a valuable orchard in the sight of God."

While we are speaking of the "labor of love" showed forth by the people toward the cause of the Savior, it is worthy to mention, in this part, that their respect to and their love for the preachers in this period are worthy of respect and admiration, and especially is this true toward Mr. Williams. They were not able to give much money because there was not much money to be had. But they gave it in proportion, to give him the necessities of life.

Mr. Williams at that time was living on a farm,. Frequently the people of the district would collect together to cut his hay and to put it in the ricks, or to plow the wheat land or the corn land, and to assist in sowing and in reaping it later on. Often they gave him gifts, food, or shoes, etc. If they had a handful of flour in their barrel, they first gave a cake to the prophet. A very valuable thing it was for a preacher to labor under so many difficulties and to suffer hardships, although he received proofs that the people sympathized with him and appreciated the value of his work.

One brother gives an account of the start of the "keeping of the month" in the settlement. Surely, a history of the settlement would not be complete without giving an account of the "keeping of the month."

After establishing the church at Horeb, Mr. Williams would go there from Moriah at two o'clock in the afternoon. He would frequently go with a bit of food in his pocket to eat on the way. Mrs. Margaret Edwards, the mother of David and Thomas Edwards of Oak Hill, was very sorry to see the minister doing that every Sunday -- eating his dry morsel. But because their means were small they did not know what in the world to do about it. Nevertheless it came to their mind one day to go with cakes of corn flour and a bottle of milk to present to him at the end of the meeting. They felt very anxious when they were going to do it. They knew very well that their food, although it was the best that they were able to give at the time, was not worthy as a lunch for one of the servants of Almighty God. Still, the next Sabbath came, and there was the cake and the bottle of milk all ready.

This sister went with them carefully with the food to the chapel, and at the end of the service she had enough courage to call Mr. Williams to her in the shady glade near the chapel. After getting him to sit down, she spread her food before him, asked him to eat, and said that it was the best that she could provide, and that if she could have she would have provided him with a better meal. The food was very beneficial to the heart as well as to the stomach of Mr. Williams. The woman came with cake and milk on other Sundays, and this was the means of stirring the thoughts of others, so it was arranged that each one of them would arrange for food for the preacher for a month at a time. Thus, as the chapels increased in number, this plan extended through the whole settlement.

When a chapel was built it was necessary to build a manse near it, and it became nearly as important as building the chapel itself. By this time, not just bread and milk were prepared, but there was an abundance of all kinds of good things. But all things considered, it has no greater advantage than the milk and the cakes of corn flour. I believe that preachers in our own age can preach as well after a lunch of tasty Johnnie cake and a cup of buttermilk than after being full of dainty food which is set before them now by the loving women.

Between the years of 1836 and 1841, the settlement grew very quickly because of the great flood of people coming from Wales. Thus it was necessary to begin having religious services in various places. The church at Centreville was incorporated in 1840; Horeb in 1838; Soar in 1841; Bethel in 1841; and Sardis in 1843. We will stop this account at this place, for we will give a history of each church later on.

In April 1838, the first Assembly was held in the settlement. The brothers who were present were the Revs. Edward Jones, Edward Blunt, David Rosser, David Lewis, Robert Williams and William Parry. This was the time when the latter two were ordained. The ordination of Mr. Williams was a great advantage to the religious cause in the settlement, because at that time there were only two ordained ministers in the State serving the Welsh settlers: Edward Jones of Cincinnati, and Edward Blunt. In this Assembly, at Moriah, an important problem came and it was necessary to do something about this. Other Assemblies had been held earlier than this in Cincinnati, Pittsburgh, Columbus, Welsh Hills, and Palmyra. But they had not placed any importance on incorporating themselves as a religions assembly.

There were now six churches in the area, and from this time onward it was called the area of the Assembly of Ohio and Western Pennsylvania. It was decided that they would be from this time forward bringing the churches and the ministers nearer to a union with each other, and the Association of Methodists in union with the Methodists in Wales, and this was done at this Assembly.

Here is the agreement that was signed at that Assembly:

"Moriah, Jackson County, Ohio

"We, those whose names are below, today, the 6th of April 1838, in the sight of God, the hearts of all recognize, and all are without reservations and in agreement, and bind themselves together in one body in connection with the Body of Calvinistic Methodists in Wales, and bind ourselves to defend the bold teachings which are contained in the Confession of Faith, without adding anything to or taking anything away from it. Also, to defend the holy rules which are contained in this letter, by acting according to them, and making effort to get others to do the same thing, and especially those who are in close proximity to us in the church. Also to follow in the same system which has been set forth by the group in general as far as circumstances allow it. May the holy God, through the mediation of his Son, Jesus, and the perpetual influence of the Spirit of Grace, aid us in fulfilling our agreement:

"Edward Jones, Robert Williams, Edward Blunt, William Parry, John Edwards, David Rosser, David Lewis -- Preachers;

"D. Wynne, W. Evans, John Evans, Stephen Davis, Alban Alban, Richard Davies, Edward Morris, Lewis Williams, W. Bowen, W. T. Williams, John E. Jones, Deacons."

A careful reading of the agreement is certain to convince the readers that some of the members of this Assembly were men of special abilities. It has been made so strongly, completely, properly, and perfectly, that there is no room for improvement, for adding to it or taking away from it.

Having given a brief glimpse of the start of the religious group in the settlement, we now move forward and give an account of each of the separate churches.

MORIAH, THE MOTHER OF US ALL

A church in the Moriah district was organized on November 30, 1835, by the Rev. Edward Jones of Cincinnati, at the home of Daniel Edwards, the father of the Rev. Isaac Edwards. There were 14 members: Daniel Edwards, Mary Edwards, John E. Evans, Mary Evans, William Evans, Ann Evans, Thomas Evans, Margaret Evans, Ann Jones, Mary Alban, Thomas Alban, and Ann Alban. All but the last two were received by letter of transfer.

William Evans was chosen to be the leader until the regular officers had been elected. The first officers to be chosen were John E. Evans and William Evans. Soon, several men with exceptional ability arrived from Wales to the chapel. Some had served as deacons in Wales. We do not know whether they all were chosen regularly by the Moriah church or not, but it seems that they were all acting as deacons.

This is what Mr. Morgans writes: "Many Christians got delicious feasts for their souls in the old Moriah Chapel when William Jones, Gofadail; David Evans of Wern; Edward Morris, David Wynne, Stephen Davis, Alban Alban, and Richard Davis, old officers from Wales, were speaking. Besides this, two were chosen at Moriah, and with Mr. Williams at the end, gathered together to present the same delicious dish. Many times one hears the old people speaking about the church meetings in the first years at Moriah."

He adds: "There were nine officers ministering at the same time for a short period of time." Those who remained, besides those who have been mentioned, were Alban Alban, who served the church until 1846, and Edward Morris, who stayed until he moved to Oak Hill in 1850 because a church had been established there. Thomas Alban soon left for Centreville. One of the pillars of the church from the start was the generous and hospitable Daniel Edwards, who served as treasurer from the time the church was organized until his death on December 14, 1866.

Moriah increased its membership very rapidly in the first five years. Later the membership was great, but at times it was less when a group would depart from it. When the Revs. Henry Rees and Moses Parry visited the settlement in 1839, four years after the church had been established, the church had increased its membership from 14 to 150. There were deacons and two preachers; that is, the Revs. Robert Williams and David Lewis (California). In 1846 there were 83 on the membership roll and 98 in 1850. In the summer of 1830, after the departure of a number of them to Oak Hill, Moriah fell down to 61, but a gradual growth took place. In 1879 it numbered 130, and in 1891 it reached 150, its number of 52 years earlier. In 1888 it numbered 165 and in 1893 there were 144.

I will attempt now to give a short account of the deacons who served the Moriah church from its inception. This is what Mr. Morgans writes about them: "The first was William Evans. A native of Cardiganshire was Mr. Evans. He came to this country in 1814 or 1815, and in the year 1834 he came to this district. He did not have the gift of eloquent speech, nor was he very knowledgeable about religious doctrine, but he was a man who had strong common sense and good conduct, and he was

notable for his piety. Thus, he made a good officer on the whole.

The next was John Evans who was more able than the other. He was a prolific reader, especially of the Scriptures, and he was a fluent speaker. He also had a good singing voice, and this was a great advantage in facilitating the worship at this time, for nobody else was able to carry out this part of the service except for him. When singing, Mr. Evans would always keep time with his foot and when things became a bit agitated, something that happened frequently, his foot would be brought down with such strength that it was heard throughout the chapel.

Alban Alban served the church as an official throughout his lifetime. He had been elected as a deacon in Pennant, Wales, when he was a young man. He sailed to America in 1834 and settled in Gallia in 1837. Mr. Alban was a short and strong man who had broad shoulders and a full chest; he was the most unlikely of all that one would think that consumption would get a hold on; but so it was. One of his chief characteristics was his zeal and his faithfulness in the Sunday school.

Daniel Edwards. Mr. Edwards was a man of large stature, and of courage of mind which agreed with his body. He was not made afraid or overcome easily. He was straightforward, unswerving, and strong. Still, he was tender and unoffending. He had a strong mind and was able at bringing peace between men who were quarreling. By reading the old minutes of the District Meetings, we discover that no one was sent for so frequently to decide matters of contention than Mr. Edwards. He was generous in his contributions and was careful about the group in all its aspects. He was an eloquent speaker, and he governed his family well. In his house it was that the first Methodist church in Jackson and Gallia was established. He was the father of the Rev. Isaac Edwards, and was treasurer of the church from its start until his death. This took place in 1866.

In 1851, David Williams was chosen a deacon. This is what the Rev. Williams wrote about him: "As an officer he was lively, punctual, and consistent in all the areas that he was involved with, assisting in bringing the faith of Jesus forward in every manner. He gave proper advice to all in the church, wholly considering that he himself needed the succor and advice of others if he asked for it. He had a great deal of ability at reproving men and those who were coming close to offending, and he was also skillful at counseling men who were quarreling with each other. He had excellent governance over his family."

Evan N. Edwards was chosen as a deacon many years ago. There are not records to say when this happened. I quote what follows from the writing of the Rev. Isaac Edwards: "He was always ready to speak in a friendly way, and it is said that his ideas were honest and unprejudiced; frequently he would be in agreement with all, but above all with his own notions as well. He was so contrite in feelings that he was not able to give advice without crying, and when he prayed he would weep. He was especially gripping when praying, and he continued to attend the prayer meetings until he was nearly 80 years old. He wrote the story of his religious pilgrimage himself, and it shows clearly that he was one who was dear to the heavens. He died at a ripe old age -- 85 years."

The present officials of the Moriah church are David Morgans, David A. Lloyd, and John Davies, faithful and painstaking brothers and wise leaders and eloquent speakers. There is a promising look to the church at this time. One finds in it a host of hard-working youths, and nearly all of them are good Welsh-speaking people. The group makes a praiseworthy effort with the singing and with the literary society. There is good attendance at the prayer meetings, and a Christian Endeavor Society for the young people has been established. On the whole, there are promising signs to be seen today in the old mother church.

HOREB CHURCH

Between the years 1836 and 1841, the settlement grew very quickly and the decision was made that there ought to be worship at some place in addition to Moriah. Horeb church was incorporated in 1841 and Sardis in 1843.

In August, 1837, the first Welsh settled in the Horeb district. The names of the first to come were: David Edwards of Gelli-hir; James Jenkins of Penbrynrhyg; David Evans and Joshua Evans and his son from Wern; William Jones, Gofadail; Thomas Edwards and Thomas Williams, all from Cardiganshire.

In September of the year that has been noted, they started to hold a Sunday school in their houses on a circuit. They were going to Moriah, a distance of nine miles for some of them, to listen to the sermon every Sabbath morning, then coming back for the school in the afternoon. In 1838 some others moved to the district, and preaching began to be held occasionally on Sunday. The Rev. Robert Williams and David Lewis came every other time to preach in the houses on a circuit throughout the district.

In that year, also, prayer meetings began to be held on the first Monday of every month, and a fellowship meeting also, utilizing the same system as the Sunday school and the sermons; that is, on a circuit through the neighborhood where the faithful ones lived. In 1839, the first chapel was built and its name was called Horeb. They considered that this chapel was valued at fifty dollars. After that, all the religious meetings were held in the chapel.

In 1840, the church was privileged in a more extensive way because of the administration of the Lord's supper every month and baptisms when there was a call for them. In that year also, the tri-monthly meetings of the District and the bimonthly meetings of the Sunday schools were held in this district for the first time.

The first deacons of the church were William Jones, Gofadail, and David Evans of Wern. These two old brothers had been able and hard-working officers with the groups in Wales - the former at Bethel and the latter at Llangeitho. They were giants of the religious cause at its first inception in this settlement, and in their death the church, yes, the churches, received a great loss.

David Evans was a native of Llangeitho parish. His father had been Evan Evans, Nantyglo. He became a church member in 1788, that is, when he was a young lad of 19 years. This happened before the death of Daniel Rowlands. He was a short man, lively, and full of business all the time. He was one who kept the time to the minute and who never lost a minute, and it was his habit to always keep things orderly. His tongue was like a pen and he wrote swiftly. He had been chosen as a deacon at Llangeitho in 1815, and he served in his office with complete faithfulness until he came to America. His chief excellences were: caring for the religious education of his family and faithfulness to the cause of religion, with an ample knowledge of the principles and teachings of the Bible. He died in 1848 at 82 years of age.

William Jones, Gofadail. -- He, too, was a strong man in the Scriptures. He was a tall man with a long face who walked slowly as a rule and looked down toward the ground. When he came to chapel he would put his head down on his cane like one in deep meditation, and it would take quite a bit of effort to get him to say a single word. But when he rose, he began quickly, and as he went forward he gained in strength all the time until all were amazed and rejoicing. He was an unfailing worker in the vineyard of the Lord. His pious conduct, his suitable councils, and his diligent and earnest prayers made the impression on the thoughts of all who knew him that he was man of God. He died in 1848 at 65 years of age.

Moses Morgan -- He, too, was a native of the Llangeitho area. He came with his parents to this district around the year 1840, and soon after that he was called by the church to serve as a deacon. The ripeness of his years, along with his peaceful and pacific spirit, made him suitable for taking his place as an officer. He died in 1861 at 81 years of age.

Thomas Davies, Gareg Llwyd -- This old brother had been a deacon for many years at the Methodist church at Blaen Penal, Cardiganshire. In 1846 he came with his family to this country and settled in the Horeb district. Within a few years of his coming, he was called by the church to serve as a deacon, and this was done faithfully until his death in 1859 when he was 65 years old. It is said that he was particularly sympathetic with those undergoing tribulations and comforting the weak of conviction.

John Harris -- It is not known at what time this brother was elected to the office, but it is said that he had fulfilled it until the time of his death to the honor of the religion of the Son of Man. He was very severe against sin, strangely exacting with religious matters, and impartial when counseling or rebuking.

Joshua Evans -- He was the son of the David Evans mentioned above. He was chosen as a deacon shortly after the death of his father, and was especially faithful in his office for over twenty years, that is, until 1872, the time of his death. He was a "deacon to a large extent" -- one of the chief men at the District Meeting. He was known for feeding the lambs and kids (religiously, not agriculturally.) He served as treasurer of the church from the beginning until his death.

David J. Morgans -- This dear brother was chosen as a deacon in 1860. He had a special characteristic. It seems as if he had been made by nature and grace to fulfill special service in the church -- a service that no one has seen carried out more ably than he did. That is, the leading of the children of the church to discuss the points of the sermon of the previous Sunday. I do not know of anyone ever who was more worthy of the title, Apostle to the Children, than he. But he was not only a man for the children, for he was able to lead the sheep along the abundant fields of truth.

His remarks were always not only quaint, but also edifying. This is what the Rev. D. J. Jenkins said about him: "When he rebuked, he was able to do that in a painless way, but still he was very effective. When listening to his rebuking, one could do no less than think of the words of the Psalmist, 'Let a good man strike or rebuke me in kindness, but let the oil of the wicked never anoint my head.' He died on November 28, 1886, at the age of 78 years."

Edward J. Jenkins -- We do not know when this brother was elected to office, nor at what time he departed for Sardis. Nevertheless, he served for a number of years in the position. He was a brother of the Rev. D. J. Jenkins, and like him had a great ability at speaking. He was educated in the Scriptures and in the teachings of the Bible. He was an excellent teacher in the Sunday school, was gifted in praying, and was very hard-working -- more with the things of religion than with the things of this world.

John Syssyllt Jones was an officer of the church for a time -- that is until he departed for the church at Oak Hill. He did his work honorably while he was an officer.

The present officers are David Evans; his son, D. David Evans; David J. Evans; Joseph Jones; and David W. Davies. David Evans is very old, a man of naturally quick and very strong notions. He is considered to be one of the strong theologians in the settlement. He speaks well to the subject, especially when he is agitated. He is now 94 years of age.

This church has nurtured more preachers than all the other churches in the settlement combined. I will give their names only in this place: Daniel Evans, John P. Morgan, D. J. Jenkins, Daniel Thomas, Daniel Jewett Davies, David Thomas, and J. L. Jones. The church has weakened a great deal in its numbers. In 1875, it numbered 165; in 1879, it numbered 133; in 1888 its number was 99; in 1893 the number was 90. At one time it numbered about 240. But although the church has lessened much in its membership, it still has much vigor and does many good works. In September, 1892, the Society of Christian Endeavor was established. It numbers over 50 members. It has been a blessing to the younger portion of the brotherhood.

SOAR CHURCH

A Sunday school was established at Soar in 1838. The church itself was incorporated in the spring of 1841, at which time a chapel of hewed logs was built. The number of members at that time was sixteen adults and eleven children. Within a year there were added through immigration fifteen full members and sixteen who were on probation -- this put the size of the church within a year at thirty-one.

Stephen Davis, who had been an officer in Wales, was the only officer when the church was established. But within a few months brother John Evans, the father of the Rev. J. W. Evans, came to the district, and he was called on unanimously by the church to serve as an officer. He, too, had been an officer in the Old Country.

Two years later, brother Daniel Jones was elected as a deacon. He was the brother of Stephen Davis and was a man endowed with natural strength. He also had knowledge about things in general and particularly so about the Scriptures. He had had deep and extensive experiences with religion. He counselled to the purpose, was strong in the Scriptures, was determined in his manner, and was educational in his councils. He said frequently that "summer and winter, cold and heat" are more necessary to the experience of a Christian than to be a genius, so far as religious fruitfulness is concerned. Although he was very suited to fill the office which he was called to, very short was his time working in the church because of a long and severe illness which came to him and his family and resulted in his death.

John Evans -- He was a truly religious man, especially zealous for the pureness of doctrine, a constant and wise reader, of considerable intelligence in literary things, very careful about church discipline, not even sparing his own family. He was a Puritan as far as his religious beliefs were concerned. When he was talking to the members about their experiences in regard to conviction he would ask carefully if they had heard the thunders of Sinai. Then he would lead them to the hill of Calvary, and they would be contented to be saved according to the system of God.

He was also especially skillful in his suitability to council and rebuke in a way fitting under the circumstances. He was an excellent detective and he hated all deception from the heart. After he had been allowed to live to an old age and to finish his work, his Master took him from his work to his reward.

Dafydd Evans, the tailor -- Some years before the death of John Evans, the church called on this brother for his service. He was also well acquainted with the Scriptures, a consistent attender at the services, zealous and caring with the children by examining them and counselling them. His exhortations were attractive, and his councils were suitable and purposeful in gaining the youth to Christ. So much so, that the church and his fellow deacons entrusted primarily to him the important task of "feeding the lambs." Although he has been lying quietly in his grave for some years, there are thoughts of him still in

the memories of those who were counselled by him so properly during his life.

Daniel Jones -- About the year 1843, Daniel Jones was chosen as a deacon. He served faithfully and continually in his office until March 30, 1882, when he ended his earthly course. This is what the Rev. E. S. Jones wrote about him: "As a Christian and a church official he had many excellent qualities. As to the outer man, he was comely and handsome, a mild and tender man, and it was easy to become friendly with him, and this was commonly said about him. He was not as fond of speaking as some, and he was not fond of interfering with the business of other people. His judgment in every matter was considered to be valuable, and he was extremely cheerful and loving to all.

"He was a tender person toward all, far from being noisy, and the ministers of all sorts know that this was true. He had a great deal of wisdom in governing and a spirit of judgment when he sat down to it. On account of the high excellences which he had, the District Meeting, as well as Soar church, has suffered greatly from his loss."

Daniel Williams -- This dear brother was elected to the office in 1874. He gave evident proof to the brotherhood and to all who knew him that he had special suitabilities for the office. He was an excellent and zealous Christian; he kept good discipline in his family; he was cheerful in his temper, and fervent in his feelings. He would cast all his personality into his work. He had ample knowledge of the Scriptures and of the teachings which lead to godliness. He showed forth great care for the group in all its affairs and wisdom to govern. He died on December 13, 1885.

The present officers of the church are Evan D. Evans, Thomas M. Jones, and Jonathan Davies, three strong giants in regard to the foundation points of religion. When a minister is absent at prayer meeting, this brotherhood can feed the people with strong and healthful food. The oldest of them, Mr. Evans, lived much in the company of the old Puritans, and loves to pay frequent visits to Mount Sinai. He asserts that there is no way to Calvary except past Sinai. He is of a conservative nature, and thus a preacher, and anyone else, must be very cautious in trying to indoctrinate him with new ideas.

This church was once much larger than it is now. At its start it had sixteen members. In 1879 there were 80, but by this time there are only 64, or about half of what it was in the early days. On the whole, the signs are fairly favorable for the church, however.

In 1856 a beautiful chapel was built, and it was fully paid for by the home congregation, and they were feeling proud of their chapel. But one Sunday evening, September 12, 1865, it was a great disappointment to see the chapel on fire, and it burned down completely. It is still not known until this day exactly how the fire started. The District Assembly paid attention to this and decided to assist the church to rebuild a second building as good or "more glorious" than the first, if that would be possible. In order to carry forth this generous decision into action, the old father, the Rev. Mr. Williams, consented to try to meet with people throughout the District to collect for this purpose.

The Lord saw it well to open the hearts of the brothers and sisters of the various denominations throughout the settlement to contribute generously. Thus, it was possible for the church to rebuild a chapel, a beautiful one of bricks, and it is still there today without debt, a memorial to the sympathy and generosity of the settlement in the face of calamity.

I believe that it is not out of place to give the sum of the collections. Doubtless they are being kept in memory in the books of heaven until the day of the final judgment. Such were the donations of the churches of the district into the hands of Mr. Williams.

Bethesda	$34.50
Bethel	125.00
Horeb	247.00
Moriah	113.00
Centreville	69.00
Oak Hill	119.00
Bethania	45.00
Salem	34.00
Sardis	130.00
Tabor	8.00
	$924.50
Neighboring Churches	1631.50
TOTAL	$2556.00

This collection took place in 1865, at about the time of the end of the war. Doubtless one would be able to build a chapel of this sort now for about half of that amount.

THE CENTREVILLE CHURCH

Religious meetings started to be held in Centreville in 1838. The church was incorporated in 1840 with nine families -- four from North Wales and five from South Wales. At the start, religious services were held in the house of Edward Thomas. The Rev. R. H. Evans gives the interesting account which follows about what took place when the group was in a private dwelling.

"I remember that in the years 1839 and 1840 there was a Sunday school, church fellowship meetings and preaching in a place which was called the old house of Edward Thomas. It was a cold place in the winter, and it was the duty of someone to keep the month -- that is to provide food for the preacher, and to get wood, and it happened frequently that we would come together but that no wood had been cut. One Sunday in particular, when this had taken place and the people were nearly freezing from the cold, it happened that John Wynne, son of the old deacon, David Wynne, took an axe and went out to chop some wood. Someone went to him in fright to try to restrain him from doing such a thing

as working on the Sabbath!

"'Come here,' said John. 'Is it more of a sin to cut wood than it is to freeze to death and is it possible for a thing like this to cause you to be ashamed?' He insisted on chopping, and the whole village heard it. John wished to get wood, and he gained his purpose without causing shame and a feeling of guilt, and all throughout the village people praised John, but they were careful about cutting enough firewood after that. The old man, his father, was in the greatest perplexity in trying to discipline John, but just as Israel in the former time had saved Jonathan from the hand of his father, Saul, so it was that the people saved John from the hand of his father."

In 1841, a chapel of wood which had been chipped (hewed logs), 24 by 24 feet in size, was built. In 1854 the present building was erected, a frame house, 35 by 40 feet. When the group started out there was only one deacon, Mr. David Wynne from Denbighshire, and Mr. Richard Davis was assisting him. In 1840, several families came from the Old Country to the district, among them James Price, who had been a regular officer in Wales.

Shortly after that, Evan S. Jones - that is to say, the Rev. E. S. Jones, was chosen as an elder. About the same time, Thomas Thomas came to the district. He had been an officer at Penuwch, Cardiganshire. After that Thomas Alban, who had been an officer at Moriah, became a member of the church, was made a deacon, and served in this office until the day of his death. Soon afterwards the church chose Thomas Evans to his office, and after him, Daniel T. Morgans, who is an officer of the church now, and after him, Abel Wynne.

A few years later on James Lloyd, Daniel Richards, and David D. Morgans were chosen as deacons at the same time. And last of all, David Richards was chosen. The present deacons of this church are Daniel T. Morgan, David D. Morgans, and David Richards.

I would love to be able to give the dates when the above brothers were chosen to their offices and the dates when they died, but there are no records to be had, most likely. Space does not allow me to give a full description of all the officers which were ministering in Centreville. I trust, however, that the reader will be happy to get a little information about some of the most important ones, and especially Mr. David Wynne. I do not have personal memories of him, but I heard my parents speak a great deal about him.

Mr. Hughes writes this about him: "He was enlightened in the doctrine, outstanding in his experiences, holy in his conduct, and a true gentleman." Mr. Morgans of Moriah has said " He was looked on by all as being a man of God. He did not say very much at one time, but all that he said was very sensible."

This is what the Rev. R. H. Evans writes about him: "David Wynne was a deacon in the Centreville church when I was a small boy, and he was quite far gone in years. He was a fairly tall man,

thin, with a good crop of hair on his head. It was graying. He was very well educated in the doctrines of the Gospel, and he was something of a poet. He had a serious look to him at the fellowship meetings and when he looked around the chapel. This showed he had a bit of authority, and very seldom would one hear him laughing. When it happened that something unusually amusing took place, we would all look at Mr. Wynne, and if we saw him smiling we would all laugh. But if something funny was said that was not in good taste, the look of disapproval on his face would sober everyone up. Although there were many pretty nasty boys there, no one would have to courage to provoke him.

"There had never been anyone before who was so zealous for Methodism and the Confession of Faith and everything associated with the Union. I believe he was an extremist, and perhaps he was not totally free of prejudice toward the other denominations. He had built his house near the edge of Mount Sinai, and he was at all times more concerned with the law than he was with the Gospel. He was hard-working and decisive on the subject of administering discipline, and the other tasks of a deacon would, at times, keep him from striking too hard.

"It was believed by some that Mr. Wynne was a little extreme in this area, but the carelessness and tolerance of our own days do much more evil to the cause of religion. Very little reproving, although there are a lot of sins, is there in these days except in cases of dissension between brothers, and in such circumstances the feelings of humans and their satisfaction are frequently more in evidence than is the glory or authority of God. Mr. Wynne had a tendency of being strongly for a man or extremely against him, according to the idea he (Mr. Wynne) had about him.

"At times, two brothers in the church would feel that they were not getting enough attention from him, and that he was not calling on them to start or to end things at the prayer meeting, and this caused opposition within the church. The matter would come to the District Meeting and the Rev. Robert Williams and another one in authority would be sent to the meeting to decide what to do, and they would come to the decision that one of the two who had complained would not get to be called to pray in the church for a year, and this decision was carried out to the letter. He would correct the other in some strange way so that nobody ever heard of it again.

"It seemed that Mr. Wynne stood so high in the ideas of the foremost men, that no one would have the intention of rising up against him. It was necessary to recognize that David Wynne was full of great zeal in everything concerning religious matters and that there is great respect for his memory."

Thomas Alban -- Mr. Alban was an official at Moriah until he moved to Centreville, and for long years he was a deacon there. This is how the Rev. Robert Williams describes him: "As a deacon he was faithful and of great assistance to the group to the best of his abilities -- cautious lest he hurt the feelings of the flock of the Lord Jesus, wise and careful in his administration of discipline, and gentlemanly when his opinions were not agreed with in ecclesiastical matters. As a member of the District Meeting, he was one of the main people there and he was a warm partisan in bringing the group along according to the rules of the Calvinistic Methodists."

"Mr. Alban was generous and hospitable. Preachers would often stay in his house when going to and returning from their engagements. He was a king in his family and carried great authority in the church. He died on May 20, 1864.

John Jenkins -- This man had an extensive and deep knowledge of the Scriptures and was an excellent commentator, so much so that he had gotten the honorary title of D.D. from his acquaintances in the Bethesda district where he was living. When he was arguing any point he would often use parables. He was hard-working and useful in the Sunday school and the church. He had a tendency to be stubborn, however.

James Lloyd was a faithful and generous brother.

Daniel Richards was a man who was full of life and worked hard, a fluent speaker, gentlemanly in his appearance, and one who walked in righteousness.

The church at Centreville has been very fortunate from the beginning, more so than many of the churches of the settlement, insofar as it has had one or more ministers who were members of it in every period of its history. Here it was that Richard Davies started preaching, and David Rosser did so for years. Here it was that the Rev. E. S. Jones began his career, and he has been here working for nearly half a century, and is still here. B. F. Thomas also spent his preaching life in this church; and brother J. M. Jones has been a member of it for years now. Frequently one would see two or three ministers present at the prayer meetings.

The church has held its own fairly well during the last fifteen years. There were nine families in it in 1838. It numbered 98 in 1879 and 86 in 1894; and the contributions for the ministry are more now, in comparison to the membership, than they were in 1878. This is a good sign, considering the hardness of the times. There is good singing at the services, and the Sunday school is flourishing. That which is unfavorable when looking at its prospects is the fact that many of the youths are failing to learn the Welsh language. There is a United Endeavor Society in the town.

Having written what is above, I received the following letter from the Rev. E. S. Jones of Centreville: "According to my promise, I am sending a word about the old man, Mr. Wynne, and I am using about him the same remark which he used to relate about the old man, Jacob: 'And Jacob was a simple and artless man; thus, (he used to say) we ought to also be, and such a one is every true Christian. Not thus is that fish, the crocodile, which is full of wiles.' He was a great man, but even greater is the man who is like him. Mr. D. Wynne was a simple man, and it was not easy for him to change his mind. His co-officer, Evan Jones, said of Wynne, 'If he had made up his mind about a thing, before he would be able to change it, you must go with your clothes on backwards unless you admit it.' (Ed. note: The latter doesn't make sense in translation, I fear; it must be some sort of colloquialism.)

"A man of God was old brother Dafydd Wynne, and the image of Christ was evident in him. He did not wish to be a great speaker, but every time his speech and his conduct matched. He hated all corruption and he bore arms against it. I remember him one Sunday morning when he was going to the place where we were to worship. He saw some people going quickly toward the creek and two others were running after them. 'What is down by the creek?' he asked. And some brother answered, "The Baptists are baptizing.' 'Oh,' he said, 'who are those two yonder who are running after them so fast as to lose their wind?' 'John Price and Eben, the shoemaker,' was the answer. 'Oh,' he said, knocking his cane on the ground, 'one would expect better things from those two because they are in the same small church.'

"The next Wednesday a church meeting was being held, and he, according to his office and qualifications was urging and trying to get some talk, and he asked if there was not something someone wished to say, but everyone was silent. Then he said, 'Eben, the shoemaker, isn't there something that you would like to say?' 'No, Mr. Wynne.' 'Say a word, won't you, about you and John Price going down to the water hole.' And now here was Eben beginning to cough. Eben was inclined to cough, but when he heard something that he did not like to hear, his coughing was ten times worse than usual. And thus by this time he was coughing ten times worse than usual. 'Ha," said the old officer, 'why were you and John Price running so fast? Running like two greyhounds? And were you restrained by the water?'

"Eben was coughing as if he had not heard very much of what was said by the old officer, but that meeting was long in the mind of Eben, and he said that 'the old father had struck pretty hard.' John Price was not at that meeting, and one of the brothers asked him the following Sunday, "Where were you the day of the prayer meeting?' John answered, 'I know that I ought to have been there, but on my word, I had too much to fear of old man Wynne because he is so strict!' Mr. Wynne spoke strongly and effectively.

"Now, further, a short word about his co-officer, Mr. Evan Jones, a tailor. He was a very ostentatious man and full of what we call wit; I never saw anyone who had more of it. I remember him many times at the society when the small group had become rather sluggish, and he would come out with a word which would liven up everybody. One time in the Sunday school the superintendent rose and gave out the words for a hymn to be sung, and it was: 'I am Sorrowing in the Dark Valley, Traveling to the House of my Father,' etc. At this time the song leader, Edward Thomas, asked him to give out the words of another hymn. "At this, the old officer, Evan Jones, rose with a smile on his face, 'What do you have, Edward Thomas, against the old hymn?' 'Oh,' said Edward Thomas, 'the body of the Methodists oppose it.' 'Well, dear me,' the old, tall man said, 'I never heard of anybody who opposed it but the body of Edward Thomas.' And the hymn was sung with relish."

Thomas Evans -- This respected man was a native of Cardiganshire. He came to this country in 1834. A few years after he came to the settlement at Centreville, Ohio, he became an officer of that church, and was such for nearly thirty years. There were many characteristics which Mr. Evans had as a man and as a Christian. The Hon. T. LL. Hughes writes of him as follows: "He was a handsome and

princely looking person, well refined, and he had so much common sense as would do for three or four average people." Men like this are very valuable, but rare.

The description which the Rev. R. H. Evans gives of him is very similar: "Mr. Evans was an ideal man. His body was fairly tall, thin, and of light build. He was gentlemanly and particularly cheerful and loving. He had the suitable qualities to be a deacon. He was wise, able, educated, and self-possessed, accurate in his judgments and full of common sense. I was in the same church with him for a long time, and lived near him for nearly three years, and stayed overnight in his house many times and I felt entirely at home. Nobody would be able to get more edification and satisfaction than you could get in his company. There was not a man in the country who was more of a friend to the preachers and more in favor of seeing them treated fairly. He was one of the best ones at the prayer meetings, and no one could listen as intently as he did. We felt the place was vacant when Thomas Evans was not in the chapel.

"He had a high standing as a man, as a Christian, as a deacon, and as a merchant. His standing in the one position did not lower him in the other one, for he was consistent in both ways. He was fully as religious in the family as he was in the chapel. He had family worship twice a day, and at times he would close his store during the times of the morning services in order to make it peaceful for the worshipers. But this did not lose him customers. He was selling to them as inexpensively as possible, and nobody doubted his honesty. It would be possible to send a child to him to buy something, and his word was trusted in everything. He was always cheerful and loved a harmless joke. The Centreville church and the Gallia and Jackson Assembly suffered a true loss when Mr. Evans died."

He was secretary of the District Meeting for ten years. He was successful as a merchant, and he left considerable money to his family. He gave a good education to his children. One of his sons, John H., graduated from Yale College. After he graduated he became a member of the Army during the war. When he returned from the war, he was elected four or six times in succession as County Auditor, and afterward to the State Senate. Mr. Thomas Evans left $100 in his will to decorate the church, and $500 to the Bible Society. He came to the world, he did much goodness in it, and he left it without doing a dishonorable day's work. Peace be to his ashes.

BETHEL CHURCH

A Sunday school was begun in the Bethel district in 1839 under the leadership of John Herbert. The school numbered 45. The school was kept on a circuit, from house to house, for about two and a half years, and at that time there was preaching on a circuit in the same way, with the family where the sermon was given paying for it. Half a dollar was the sum, according to the records. Bethel church was incorporated in 1841. Rees Edwards, who had been a deacon at Llangeitho, South Wales, was considered acceptable to be an officer. I have heard the old people say that he was an excellent man and

official.

Evan Davies was chosen the following summer as a deacon. In June, 1845, Rees Edwards died and Evan Griffiths was chosen for the office. The church numbered 16 when it was incorporated. They were: Rees Edwards, Letitia Edwards, Evan Davies, Ann Davies, John Herbert, Mary Evans, Martha Evans, Elizabeth Griffiths, Sarah Thomas, Isaac Jones, Elizabeth Jones, Ann Griffiths, Evan Edwards, Margaret Edwards, Henry Howells, and Frances Howells. From the first, as at the present, Bethel had some who attended who were not members but people of accountability.

The church officers from the start, besides those who were mentioned, were: Evan Jones of Llangors, Isaac Jones, John H. Jones, John N. Jones, Edward Edwards, Richard Evans, Evan N. Jones, Daniel Davies and Edward J. Jones. The last three are the present officers. I would love to give information about all the deacons who served in the church from the start, but I cannot get anyone to provide the information, and I am not well enough acquainted with their lives to do that myself.

Some of those who served in this highest office and have left the greatest impression on the church were Isaac T. Jones and John H. Jones. The former was chosen as a deacon in Pittsburgh about the year 1842. He came to this settlement within a few years and was chosen an official at Bethel "without anyone opposing it" except he himself. Mr. Jones had a very special character. He was very decisive, simple, correct, unostentatious, and serious. He had been made to govern. He was able to keep control of his family without any trouble at all. His children were afraid of him when they were fifty years old. He would never punish nor scold too much. His look would be enough to assure obedience and cause fear.

Parents dare, especially the father, not to keep governance on their children, but perhaps some parents make ten times more effort to keep their family under control than it is necessary to make. The ability to govern a wife and children is a special natural talent. Those who do not have that talent keep censuring all their life without being able to get that done which they ought to do.

I have tried to imagine many times where the elements of this ability that Mr. Jones had to govern his family and the church came from. I perceive three special elements in his character which account for his authority and influence: determination, sincerity, and conscientiousness. They are a victorious influence over a strong church.

Sincerity arouses admiration, and sympathy creates terror of unjust actions. Dr. Joseph Cooke said that the countenance of a conscientious man causes a sort of dignity which causes respect and causes fear in people. But to recognize the above elements is not to entirely understand the explanation for them. Never have we seen a deacon carry so much authority in a church as brothers Isaac T. Jones and John H. Jones did. Seldom would anyone ever say a word against them. Mr. Jones died old and full of days on June 17, 1894.

John H. Jones: This brother possessed to a degree the same elements as Isaac T. Jones had, but still, he was very different. He excelled in mental wisdom and wideness of knowledge. He was an able judge, and he tended to think a lot before he spoke. He possessed good sense, was a skillful reader, and he had literary tastes. Because he had a good education when young, he followed his mental inclination and became an excellent writer and linguist.

He and Mr. Isaac T. Jones were of conservative tempers, generous in their contributions, and very successful in getting other people to contribute. As proof and fruit of their example and their talent as collectors, the Bethel church today is in the forefront of the settlement in its contribution to the ministry, in proportion to its size.

Mr. Jones was a king, a prophet, and a priest in his family, and he raised sons which any father would be proud of having. Three of them are now deacons in the churches of the settlement. His father had been a deacon before him, and John H. Jones was elected in 1857. He served until his death, which took place in 1892.

John N. Jones: -- This brother was elected as an official at Bethel and served in his office acceptably until his death. We are not able to give a description of him.

Edward Edwards was chosen at a later period. He was full of years when he came to the office. He did not have as great abilities as some, but he faithfully did his best and was respected by the brotherhood.

Richard Evans -- This brother served in the office of deacon for about ten years. He was an unfailing worker and an able and very hard working teacher in the Sunday school. "Whatever he took in his hand to do, he did it with all his might." He was particularly generous, more so, perhaps, than any in the whole settlement, according to his abilities.

The church now has a hopeful look to it although it has greatly lessened in numbers from what it had been. The church at its start numbered 16. In 1864 there were 90, and in 1873, 151. There are now 53. Its collection for the ministry in 1864 was $210, in 1868, $255, and now it is $263.50. The contributions now for this purpose are greater proportionately than they were at the best period of its history. The Sunday school is lively and hard working, and it has a flourishing Endeavor Society for the young people.

SARDIS CHURCH

On March 22, 1842, a Sunday school was started in the house of Mr. William Griffiths, a little over a mile from the place where Sardis chapel is located. The daughter of Mr. Griffiths, who was a baby at the time, now is living and in a member of Sardis church. It was decided to hold a Sunday school, also, in the house of John Owens. The following summer a small house made out of logs was built to keep the Sunday school in.

On the 4th of January, 1843, the by-monthly meeting of the Sunday schools met at Sardis for the first time. This is what brother D. G. Williams says about the history of the meeting: "A meeting for teachers at eight in the morning. (Remember this was January.) At ten, they began with reading the sixth chapter of the book of Ezra, singing praises, and praying. The school was examined out of the Athrawydd (Instructor), the sixth chapter, by the Rev. R. Williams with the intention of opening the house -- a small hut about 16 by 16 feet, and Mr. Richard Davies of Centreville preached from Matthew 16:26. This was the first sermon at Sardis.

The numbers attending the school at this time were: Superintendent 1, secretary 1, teachers, 4, students 25. From this time on, prayer meetings were held on Sunday. The deacons at Moriah and Centreville came to them now and again to hold prayer meetings, that is: Edward Morris, Alban Alban, T. E. Evans, and David Wynne. They were men of evident talent.

In June, 1843, the Sardis church was established. The persons who made the incorporation were the Rev. R. Williams of Moriah, Mrs. David Wynne of Centreville, and William Evans of Moriah. The number of full members was 13. The names of the heads of families were: George D. Williams and his sons David, William, George, and Benjamin; William Griffiths, John R. Evans, Evan D. Jones, and Thomas Jones (Yr Ynys) (The Island.) Quickly after that a chapel of larger size was built, and within some years afterwards a structure was built of hewed logs which was considered to be a beautiful one at that time.

In 1868 the present chapel was built, that is, a beautiful frame chapel, 30 X 36 feet. The first officers were William Griffiths, the nephew of the Rev. R. Williams, and David G. Williams. The name Sardis was given by David Wynne because there were only a few chapels of that name. Within a year it numbered 17. Around the year 1847, several families came from Wales and other places and cast their lot among them.

About this time a very exciting thing happened: One Sunday evening when the Rev. J. W. Evans was speaking, two scoundrelish men who were half drunk came in, colliers as to their calling, and sat by the door and because the Welsh language seemed very strange to their ears, they quickly caused considerable commotion. They started to imitate the preacher, some half-shouting and screaming out "Amen." Then there was a little quietness until the meeting ended.

At the end of the meeting one nearly stabbed Mr. J. R. Evans with a knife because he commanded him to leave. The heroic George D. Williams rebuked them strongly. They departed with a scornful smile, but when they were about fifty steps from the door of the chapel, one of them took hold of the gun which he had hidden near the stable and shot it toward the door of the chapel, and the bullet whistled past the head of one of the women. The next day the old man Williams and John R. Evans secured a warrant to bring them in front of the civil court, but it happened that they failed because nobody knew who the two men were.

Around the year 1848, Mr. David D. Lewis was chosen as a deacon, an old accurate and principled brother, upright in his life, educated in the Holy Scriptures, and strong in the doctrines. He served, doing hard work in his office until his death which took place in 1856. In 1855 the Rev. R. H. Evans began to preach. He was a young man at that time, and one full of religious fire. He, was, said D. G. Williams, a great assistance to the church until he left for Columbus, Ohio in 1860. Here at Sardis he conducted the Supper of the Lord for the first time, offered the first public prayers, and delivered the first sermon. On this account, because of the happy experiences which were enjoyed at that period of its life, the land where the old house of logs stood is a consecrated grove in his heart up to the present time.

On September 19, 1859, Thomas A. Alban was made a deacon at Sardis. He served in the office until he moved to Venedocia, Van Wert County, Ohio, around the year 1866. This brother was a young man at this time and he was full of the spirit of work. He was especially generous in his contributions to every good cause, very hard working for knowledge, a strong speaker, of a mental tendency toward research, of scholarly taste, and very fond of wrestling with deep points. I remember at one time that *Butler's Analogy* disturbed him greatly; after that, *The Testimony of the Rocks* by Hugh Miller. At other times he would take pains to try to decipher deep articles which were difficult to understand and which appeared in the *Traethodydd* (Essayist), etc. He was an excellent teacher in the Sunday school and popular among the youth.

In 1863, John P. Jones was elected as a deacon. He had an original and remarkable character. Slowness and wisdom were characteristics in all that he did. But, although he was slow in all his movements, he was diligent. He was never wild and rushing as if he was going through the world quickly. He took time to live, and as a consequence he got to enjoy health and long days --"Whatsoever a man sows so shall he reap."

He was an untiring student of the Scriptures. He had such a good memory that he was able to speak almost at once whenever there was need for some verse in the Bible. He had read the whole Bible many times during his life, and he remembered the locations of the verse on the page. I never saw anything like this.

Mr. Jones was acquainted to some degree with the Greek language, and thus he frequently spent the long night hours of the winter with a Greek lexicon to try to trace the Scriptures in their original language. He was also regular and diligent in reading the great book of interpretations that he had -- I

do not remember its name at the present time. It was difficult as a consequence to touch upon a verse that he did not remember an interpretation of. He can be listed in the highest classification in the settlement as a scholar of the Bible. He sang badly and off key with the congregation, but none would be disturbing him for that because they could not hear him except when the singers would be catching their breath. He was godly in his spirit, blameless and innocent in his reputation.

Griffith Parry -- In 1846 Parry was chosen as a deacon, a man suited to the office, and all spoke well of him because of his own truthfulness. He did not have any special peculiarities, but was very gifted, and gripping when at prayer; a fluent speaker, a good and unwordy explainer, an excellent teacher in the Sunday school, a faithful and unfailing worker, tender and meek in his temperament, and careful not to hurt the feelings of others. He died in January, 1884. He lived near the chapel, and thus it was convenient for him to come to the night meetings as well as the day ones. The church suffered a great loss when he died.

William Griffiths -- Griffiths was a special person. He, like his cousin, was endowed with very much natural knowledge, but it had not been cultivated. He was a native of Anglesey in North Wales, and his language, to lads who had learned the language of South Wales, was very amusing. When he would be asked about the state of his health, his answer would always be, "Symol, symol." (Fair, fair.) When he was asked to explain some verse, his answer would be, "I will know in a minute." He would then explain it without a minute of forethought. At times he would have a particularly good explanation at his finger tips, but at other times it happened that he took the wrong direction.

There was a Sunday school at ten and a meeting at two; thus there would be two hours between the services. At this time there would be a tendency for some to stay and sing in the chapel, and the oldest people and the youths of intellectual tendencies would go to the chapel house. After finishing eating, and at times before that, some brother would ask for the explanation of a verse. Griffiths would start out immediately to go to work on it. Then would follow a hot debate in which R. R. Jones, Thomas A. Alban, John R. Evans, D. G. Williams, John P. Jones, and others would take part. Griffiths, before the end of the debate, was very likely to have gone from the Doctrine of Works to the Doctrine of Sinai. Dr. John Brown was his standard authority. He was faithful in his day and he died at an old age. He was useful in all areas of religion.

D. G. Williams -- This brother was well known throughout the whole period which is being discussed as a deacon of the best sort. He stood as an official for over twenty years. The name of David G. Williams was known to all throughout the settlement. He was one of the most important men in the District Meetings during the long years when he was an official. He was wise, honest, and unyielding. He had a naturally religious temperament. I believe that he would have been noted for religion even if he had lived in China.

The judgment of all, even the most rash of them, was that he was a godly man. Not frequently does one meet with a man carrying out as practically as did D. G. Williams the commandment, "Seek first

the kingdom of God and his righteousness." Religious things were his food and drink. It was necessary for everything to give way to religion.

The necessities of the farm never hindered him from going to the religious meetings, and especially the District Meeting. I do not know that he missed a District Meeting as long as he lived. If it happened that the reaping machine was reaping the grain at the time of the meeting, he would leave the care of reaping to his neighbors, saddle his horse, and away he would go to the meeting. He belonged to the age of the Puritans in his ideas and his habits. He read and admired Dr. Owen, Gurnal, and Dodridge. He would have been as opposed as the Puritans of the 17th century in regard to amusements.

If he were living now, he would like to see the football boys and the baseball ones enjoying themselves day or night. Perhaps he was extreme in this one direction, but a blessing to this leisure-loving and pleasure-seeking age it would be if there were more people who believed and taught that "a little bodily activity is beneficial, but godliness is victorious over everything." I have a strong desire to write a bit more about this special brother, but I do not have the space. He died in 1886.

I believe that in Sardis, about twenty-five years ago, were gathered together the most notable characters who one could have in any church of its size on the continent. They were men who had been endowed by nature with natural learning ability, and each one developed in his own way without the influence of the elements of education to fit into the same mold. Each one of them had notable differences. They were rocks which had been raised out of the quarry of nature, having been neither hewn or polished by education. Each one of them had an individuality and, in truth, it was a peculiarity. And that which placed beauty on the whole thing was the variety of temperaments and these special things which gave to them all the colors of the rainbow.

I would love to give a description of Thomas L. Jones, who was more excellent than all of them when he was on his knees praying, John R. Evans, W. G. Williams, George G. Williams, and David Jones, Glan-y-mor, etc., but I must not. The present officers of the church are John E. Jones and W. W. Jones. I would like to say that brothers Daniel Morgans and Evan Thomas were officers for a time at Sardis before they moved to Centreville. John Evans, who is now at Venedocia, was an officer for some years. The church grew from 13 to 55 in 1864, at which time the contributions to the ministry swelled to $190. In 1979 it numbered 68, but the contributions were only $132. In 1894 it numbered 51, and the contributions were $130.

BETHANIA CHURCH

The church at Bethania was incorporated in 1846 by the Rev. R. Williams and David Evans, Wern. A chapel, 20 by 25 feet in size, was built the same year. The number of members at the start was 27, most of them from Cardiganshire. The first officers were Enoch Thomas and Thomas Williams. The first served until 1856 and the second until 1850 when he was killed when a tree fell on him.

After the death of Mr. Williams, Thomas J. Jones was elected and served in the office for four years, and then he went to Minnesota in 1856. He was a good singer and the church was sorry to see him go. After he departed, Timothy Phillips was chosen, and he was in the office for two years before he died. In 1856 Thomas E. Jones was chosen. In 1858 Lewis Lloyd was elected and he filled the office for six years. In 1858 John J. Jenkins was elected and he served faithfully in the office until 1893 when he died.

Around the year 1856 a fire broke out in the wood near the chapel; it reached to the chapel and burned it to ashes. For two or three months the religious meetings were held in the house of Mr. Timothy Phillips, and after that in a rude hut, which was called a shanty in Bethania, until the present chapel was built. The Rev. David Williams of Chicago preached at that place early in 1857, and he said that this was the first time he had preached in a shanty. He spoke with great hwyl and with a thunderous voice: "I think that if all the log chapels throughout the settlement should be burned and shanties built in place of them, then these temples would be much like the Tabernacle in the wilderness."

In this year of 1857 the present chapel was built -- a frame building 25 by 32 feet. It cost four hundred and fifty dollars, and the people in the neighborhood did much of the work. Every cent of it was paid for without going outside the confines of the church. Unfortunately for the church, it happened that several families left for Minnesota in this year, and in the following one, 1858, Bethania church was established and several members went to join that church. This weakened the church greatly, and they were only 38 in number, nor did it grow very much after this. The church numbered 29 in 1875; now there are 18 members.

I am not able to give descriptions of the numerous officers who served in this church. I do not think that any one church in the settlement had elected as many deacons as Bethania did. Seven were elected during the period from 1846 to 1858. At some later time (I have not been able to find out the date) Misters Daniel Evans and Daniel Williams were elected. They were faithful and hard working until they died. The present officers are Thomas Davies, Evan Morgans, and David Jones. The church has been very weak from time to time, but the friends are faithful and unyielding.

OAK HILL

This church was established in 1850. At the time there were 37 members: Edward Morris and his family, T. W. Lewis and his family, T. L. Hughes and his family, John B. Davies and his family, D. G. Evans and his family, John Rowlands and his family, Owen D. Davies and his family, J. Edward Jones and his family, John Evans and his wife, David Edwards, Thomas Edwards, Margaret Edwards, Mary Davies, Elizabeth Davies, John T. Jones and his family, Evan C. Jones and his family. None of them are living now except for T. L. Hughes, (* After the above was written, Mr. Hughes died on March 11, 1896, aged 90) and J. Edward Jones.

A schoolhouse of logs was built by the denomination in the village of Oak Hill in 1843 with the intention of holding a Sunday school and prayer meetings, etc. in it. The first chapel was built in 1855, a frame house. The present chapel was built in 1874 at a cost of $11,000.

The first deacon of the church was Edward Morris who had earlier been a deacon at Moriah, and before that at Elim, Cardiganshire. In 1883 the churches at Oak Hill and Horeb separated from the circuit and, in union with each other, gave a call to the Rev. Thomas Roberts to serve them as a shepherd. He served them with great acceptability until October 31, 1886. There is no need to say anything about his preaching abilities. Mr. Roberts is known throughout all of America and Wales. He got all the respect and honor that he could have expected while he was in the settlement and departed in peace with the good wishes of a host of his admirers. They then existed on supplies until September 1, 1889, when the Rev. J. Mostyn Jones came from Wales to serve them. Mr. Jones left in 1894 and the two churches are without a minister now. Mr. Jones left when his popularity had reached its peak. Mr. Jones was a strong preacher; the teacher and the poet had met together in him.

He was able to give a new form to the old truths. He had an abundance of magnetism and he knew how to use it. His manner was pleasant with his short, suggestive, and at times original sentences. He was particularly independent in his thinking and he was very contemptuous of the boundaries which were made by the fathers. On the whole, he had a special reputation. He kept the good will and avoided the displeasure of the brotherhood.

Edward Morris -- This is what Mr. Morgans of Moriah writes about this remarkable man: "He was a good scholar, a fine literary man, a poet of note, and much more gifted than is usual. He was the secretary of Moriah church from 1837 to 1850, was the secretary of the District Meeting for many years, and he was secretary at many of the first Assemblies which were held at Moriah. He wrote a great deal in the Cyfaill (Friend) under the pen name of "Elemson."

The Hon. T. L. Hughes said about him that "As a deacon in a church he was princely. In thinking back over the various churches which I have had the privilege to be a member of, I am unable to remember anyone who was like him. He had the qualifications spoken of in the Bible as necessary for the office of deacon to a very high degree. His natural abilities were strong and refined. His judgment was strong, his conscience was tender, and it was all under the influence of the Spirit of grace. He had beautiful cheerfulness and a deepness of feeling at the same time.

"He treated the great teachings of the Gospel as easily as if he were a teacher of divinity. His usual method was to treat serious, eternal things, dwelling on their application to today. See him rising at prayer meeting. His whole aspect and presence show that he expects seriousness; and he speaks with a half-smile, although it is a smile of a serious person. He begins to speak, and here he gets to the matter under discussion, and he is in his element talking about it.

"Frequently his serious remarks would remain in our minds for days and would echo in our ears like the noise of great waters. I had heard before that time many less talented ones who spoke well for a time, but their effort to speak well was so evident that it would draw attention from the material to the speaker. But he spoke quietly and effortlessly until each heart would feel the importance of the point under discussion. One of the strongest things is hidden strength."

The Rev. R. H. Evans writes about him as follows: "Mr. Morris was a deacon with great influence. He was in the forefront, with ability to think and with general knowledge. He was a friend of the preachers, he hated hypocrisy and prejudice, and encouraged every young man of character who was interested in becoming a minister as much as he could."

Mr. Morris knew that my older brother had met with unusual opposition for a long time, and I do not believe that I would be in the ministry today except for the encouragement which I got from Mr. Morris and D. G. Williams of Sardis and their untiring assistance in my behalf. In order to aid a poor lad to go forward, Mr. Morris gave me a beautiful volume of religious writings by Dr. John Dick, along with some other books.

He did not speak very much at the District Meeting, but he knew when to speak, and he spoke to the purpose, and this is where he hid his strength. When he felt that there was importance in some matter or idea, he would speak like one in authority. He used the language well, and he always used the proper word. At times he would speak in an agitated manner but he still had perfect control of himself. There was not anything conservative about him, but he moved along with the times in every measure of reform.

T. L. Hughes -- This brother was elected to the office in 1852. He and Mr. David Evans of Horeb, who is 94 years old, are the oldest both in age and as officers in the settlement. He was untiringly diligent throughout his long life to refine his mind and to collect knowledge. His energetic efforts to reach spirituality of mind and holiness of conduct, along with his matchless generosity toward the cause of his Savior, make it worthy for him to be "written on the rock forever with a pen of iron and with lead," in order to testify to the ages to come of his serious and correct devotion as a means of developing and elevating mankind.

The old man rose very early in the morning and spent a lot of time, long before his neighbors rose from their beds, holding communion with his God in secret. And it seems as if He who heard in secret repaid him publicly. He was granted a long life and an abundance of earthly things as well as heavenly blessings. One is able to say that he was an excellent writer in Welsh. For years he was writing articles for the *Cyfaill* and also very interesting ones on scriptural history. Some years ago he brought out a beautiful volume which is called *Yr Immanuel*, (Emmanuel) which was reprinted by T. Gee of Denbigh. This book is particularly readable and beautiful. His language is elegant and flowing, and the matter has been well organized.

Mr. Hughes gave a good education to his children, and his son, Thomas L. Hughes, D. D., is an excellent scholar and a famous preacher with the Presbyterians. Mr. Hughes was a member of the Legislature of the State for a short period, but even apart from this he is worthy of being called Honorable.

As has been mentioned in a note on an earlier page, this old father finished his faithful and hard working life and bade farewell to the desert land and flew to the regions of peace on the 25th of March, 1896, "where one will never hear of sorrows again." His earthly remains were buried on the 14th in the Oak Hill cemetery. He received a princely burial. Sorrow and loss were felt in the church and the settlement.

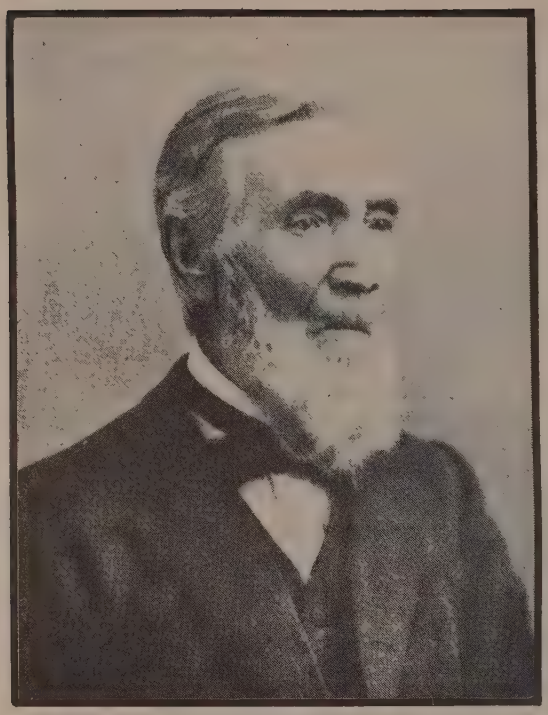
Mr. Hughes had been born in October, 1806, in a farmhouse named Fynnon Tudor, Llanelidan, in the Clwyd Valley, Denbighshire, North Wales. He came to America in 1840 and settled in Cincinnati where he lived for five years, working in a shop. Then he and Mr. Abel Wynne carried on a business in Covington, Kentucky for a year, but then he moved to Oak Hill in 1846.

He started his own store with a capital of $1,400, which was a pretty large amount at that time. In 1846 he formed a partnership with Mr. J. Edward Jones. In 1854 he established the Jefferson Furnace Company. Mr. Hughes was one of the main people in the company, and he was appointed as cashier and secretary. He filled these positions with honor to himself, to the special contentment of the company, and to the satisfaction of the employees for 27 years, at which time he resigned because of old age.

The Jefferson Furnace was one of the most successful furnaces in the United States, and this is attributed to the fact that it never ran on Sunday as others did. This was written by the editor of the (Jackson) *Standard Journal*: "Once when in attendance at the U.S. Court in Cincinnati, this fact was brought out in the evidence, and the presiding judge sent for Mr. Hughes after adjournment and complimented him on the fact in English."

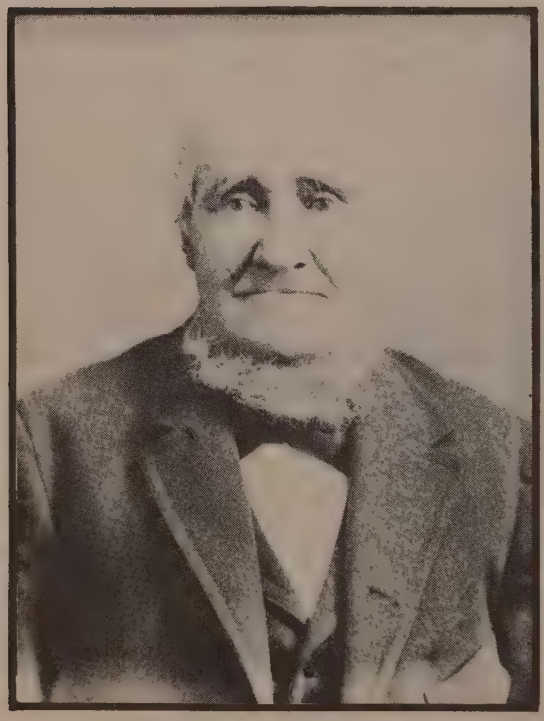
And here is the writing of the same gentleman in more detail: "Mr. Hughes is of literary taste, and his pen has been busy for fifty years. He began literary work by writing out sermons taken in shorthand in Wales before his emigration to America, for publication in the *Cyfaill*, the first magazine published in Welsh in this country. He also edited a column in the Standard for many years during its management by David Mackley. His greatest work has been *Emmanuel*, a volume of 400 pages, on the life of Christ. The first edition was published in 1882. A second edition was afterward published in Wales by Thomas Gee, Denbigh." (In English)

Mr. Hughes has left one son and three daughters to grieve for him: Mrs. M. D. Jones of Jackson; Mrs. Thomas Owen of Thurman, and Miss Helen, who kept house for her father while he lived. His son, T. L. Hughes, D.D., has graduated from Ohio University, Princeton College and Lane Seminary. He is a notably amiable and unostentatious man and has gained a high position as a minister of the gospel. He is the pastor of a large church in Piqua, Ohio. I would love to write more extensively about the

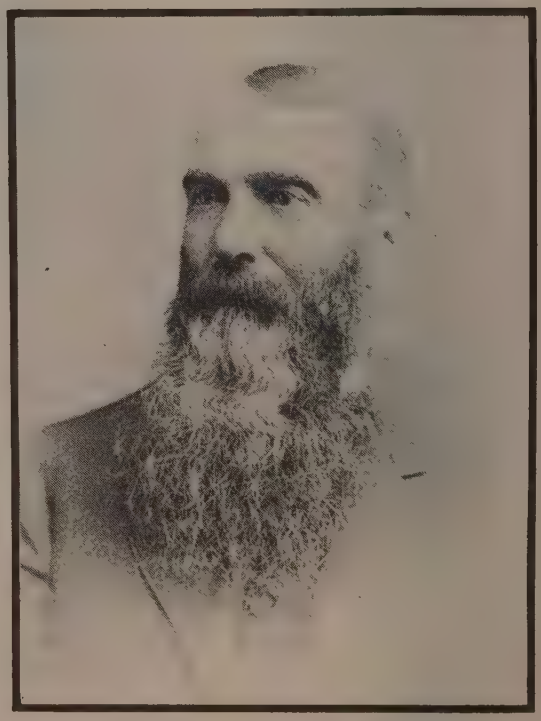


The Venerable Rev. Evan S. Jones
Centreville

Mr. and Mrs. Thomas Alban
Early Settlers of Centreville

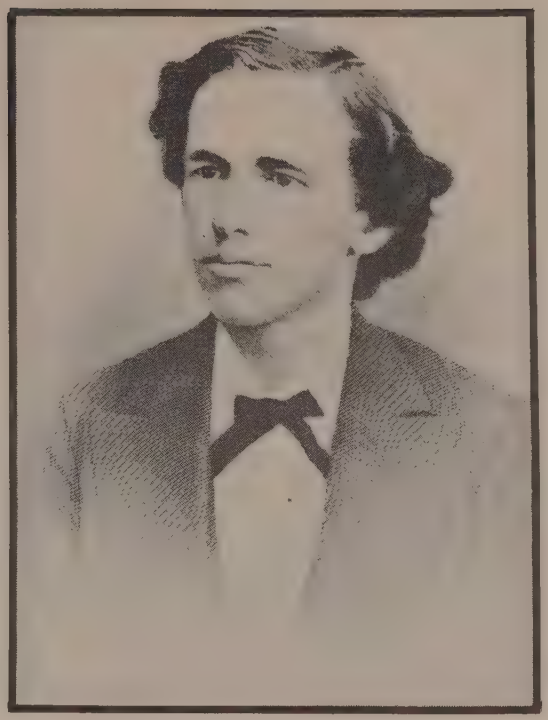


Mr. David Morgans
Moriah

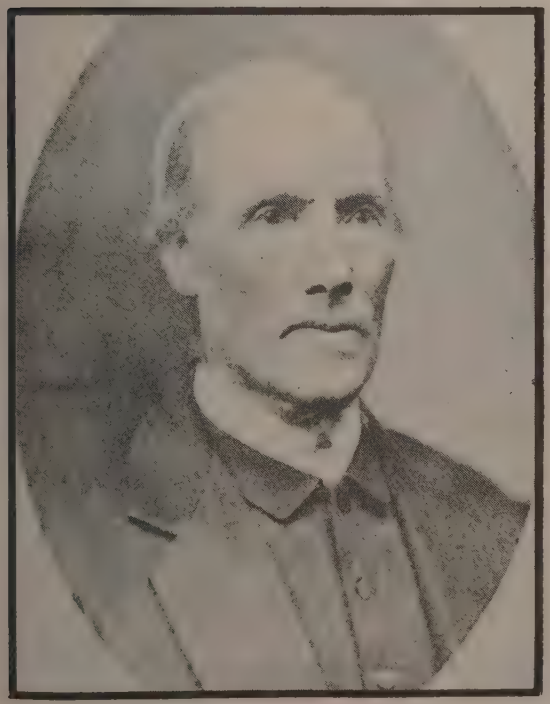


The Hon. J. Edward Jones
Oak Hill

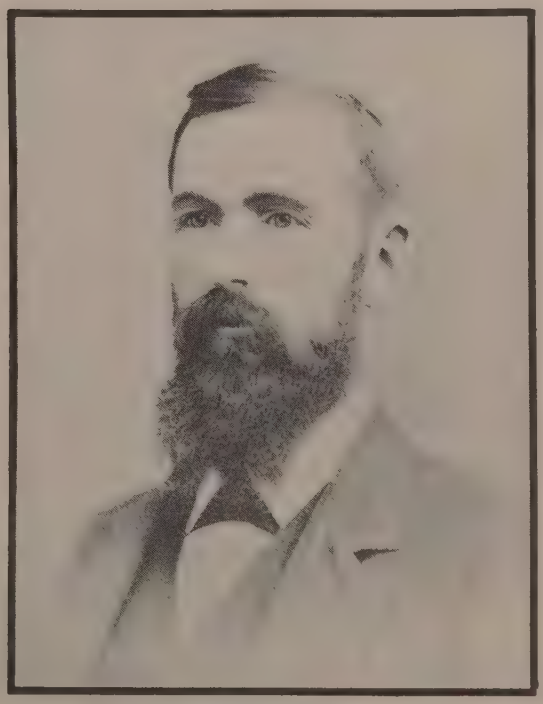
The Rev. Peter Gray Evans
Jackson



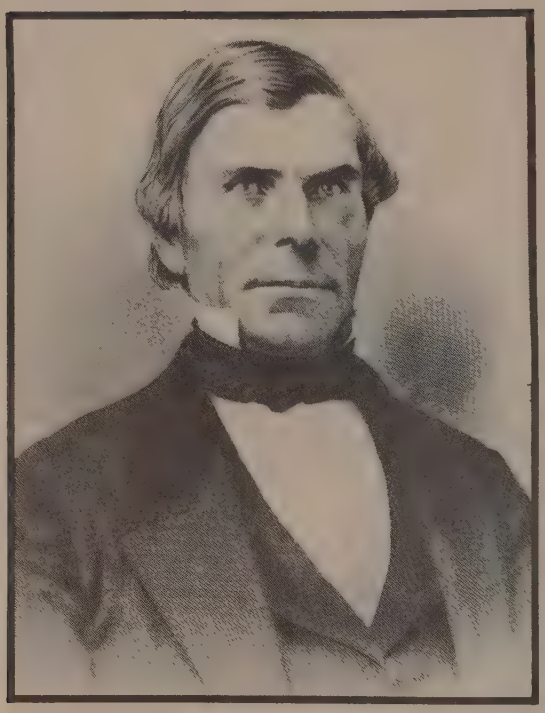
The Rev. Edward R. Jones
Oak Hill



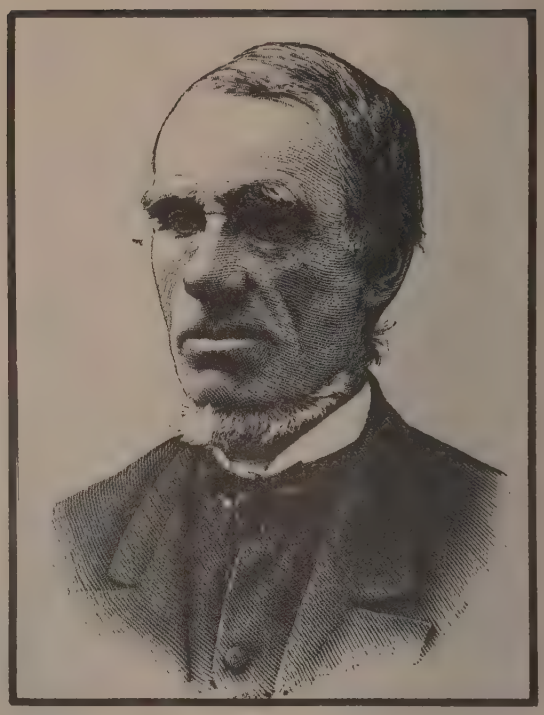
Mr. David Edwards
One of the most faithful church members in Oak Hill



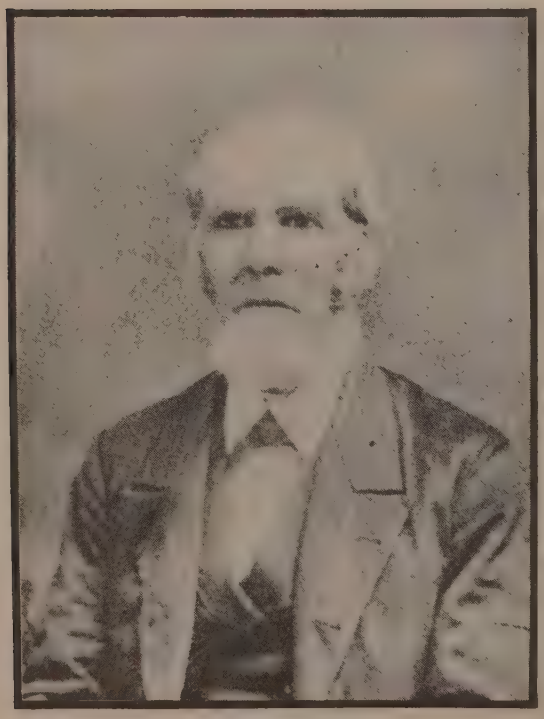
Mr. Elias Morgan
Oak Hill



The Venerable Rev. Robert Williams
Moriah

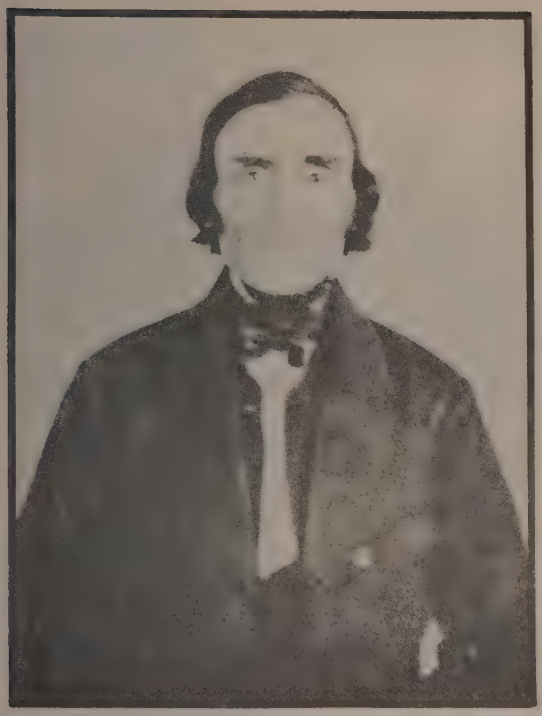


The Venerable Rev. John W. Evans
Oak Hill



Mr. John R. Evans
Sardis
Father of the Revs. R. H. and W. R. Evans

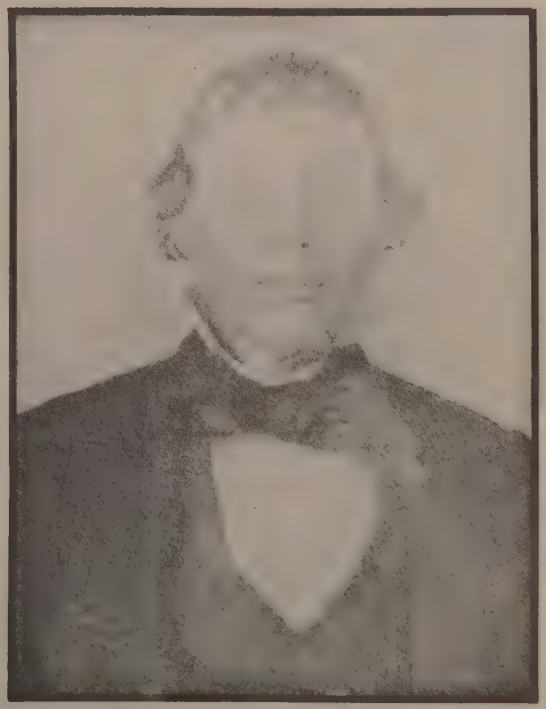
The Hon. Samuel Llewellyn
Coalton



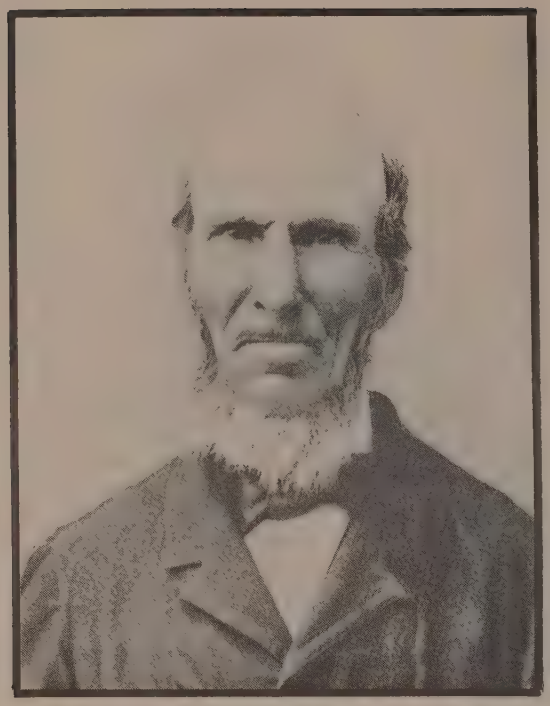
Mr. John Williams
One of the pioneers of the Settlement and an important member of Moriah Church

Mr. Thomas Evans
Centreville

Mr. Evan N. Edwards
Moriah

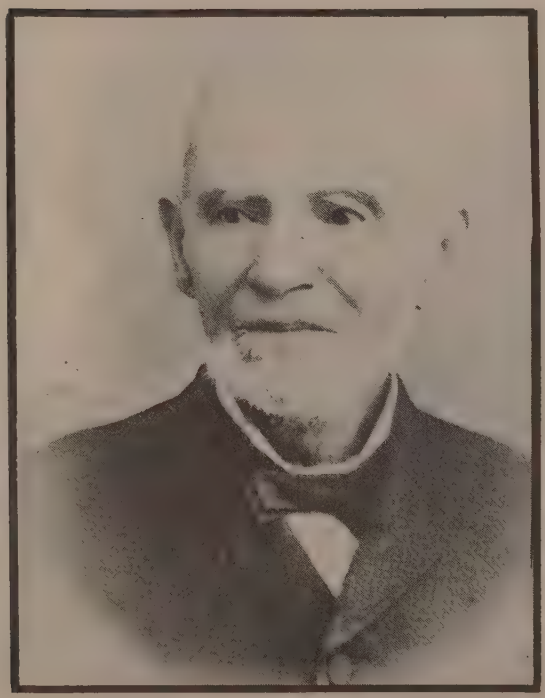


Mr. Daniel Edwards
Moriah

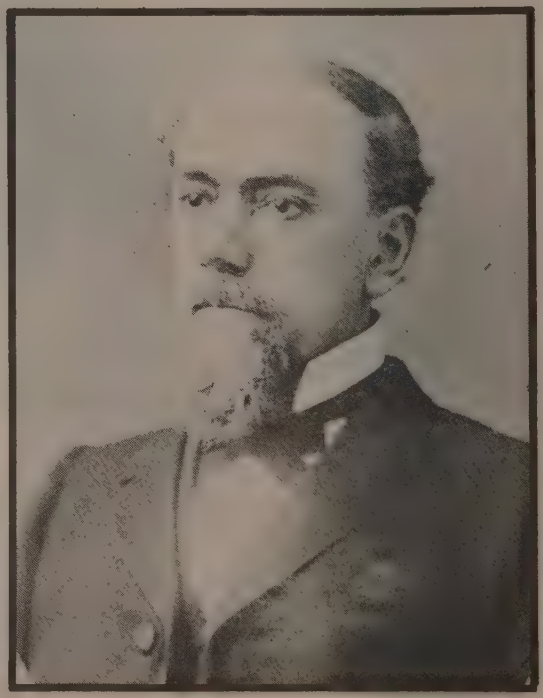


Mr. Isaac Jones
Bethel

Mr. and Mrs. John Alban
Early settlers of Moriah and members of the church for fifty years



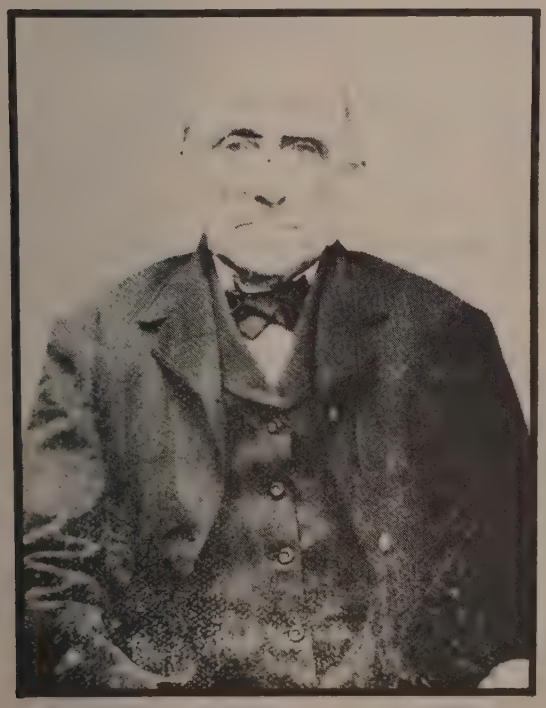
The Hon. T. Ll. Hughes
Oak Hill



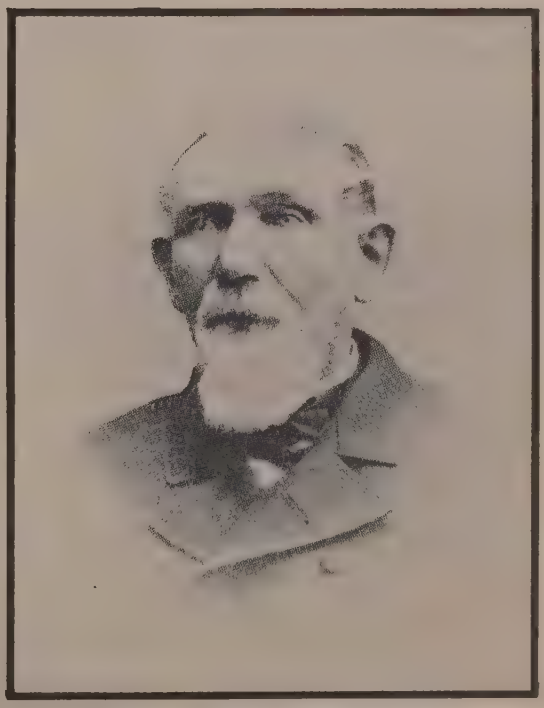
Judge John J. C. Evans
One of the most popular citizens of Jackson City and writer of a History of Soar up to 1875

Mr. Daniel Jones
Soar

The Rev. Rowland H. Evans
Now of Picatonica, Wisconsin



Mr. John H. Jones
Bethel



The Rev. John T. Williams
Now of Erie, Colorado

characteristics of the departed T. L. Hughes, but space is unavailable. Doubtless there will be a worthy obituary in the *Cyfaill*.

Mr. Pugh --This brother was a deacon in the Oak Hill church for several years. I am not able to give a description of him. It is said by those who were acquainted with him that he was an excellent man and a good officer on account of the purity of his principles and the uprightness of his life.

David Evans --His brother was on the list of deacons before him. He was a wise man, had strong natural abilities, a quick and keen mind, and sought knowledge all his life and wished to contribute it to others. By this time his body and his mind have started to fail. He was useful in the church and great in his influence in the district.

Thomas Edwards -- This brother was elected as a deacon at the same time as Mr. Morris, that is, in May 1851. I do not have much information about this man because I did not know him personally and thus do not know much about him. It is said that he was a man of good judgment and gripping and gifted in prayer. He was treasurer of the District Meeting until his death in 1866. He was in comparatively good circumstances; he was especially loving to the preachers, and was hospitable and generous in his contributions. He was a great help to the group in its young days.

After his death the church did not feel a loss in reference to money, because his widow, now Mrs. J. C. Jones, and his brother, Mr. David Edwards, were especially hospitable and generous to the church. Mr. Edwards contributed about $1,400 to the building of the present chapel at Oak Hill. Mrs. Jones is the Life Director of the Missionary Society and of the Bible Society. The preachers of both this district and those elsewhere made their dwelling place mainly in the house of Mr. and Mrs. Jones, and there is nothing they could not do to make them comfortable. It is true that they were able, but there are not many rich people who were willing to go to such efforts to minister toward strangers more frequently. May God repay them.

Elias Morgan -- This brother was in the office for several years. He was wise, kind, gentlemanly -- a wise man and a wise leader. His education and position made him suitable for dealing with matters outside the church with skill. He was a good temperance person, hard working, and useful in the Sunday school. His loss was a great blow to the church.

Joshua Lewis -- He was elected at the same time as Mr. Morgan, but it was not long before he went to another place. These gentlemen are the present officers: D. L. Evans, Dr. E. J. Jones, J. C. Jones and Eben Evans. The Rev. J. W. Evans was a member of this church from nearly its start until his death; the Rev. John Rhydderch was a member for its first fifteen years; and the Rev. Ed. R. Jones, M.A., was a member of it from 1873 until 1884 when he died. The Rev. D. Thomas is now a member of it.

The church is in the forefront in wealth, if not in talent, according to its size in the settlement, and perhaps in the circuit of the Ohio Assembly. The church numbered 37 in 1850; 65 in 1864; in 1879, 172; in 1894, 143. Its contributions in 1864 were $230, in 1868, $280; in 1889, $569.35, and in 1894, $594. This is the collection for the ministry only.

In 1856, Mrs. J. Edward Jones presented the church a valuable set of silver plates which are now used by the church for baptisms and communion services. The original old schoolhouse still stands as a sort of relic to remind the present generation of the place where their fathers worshiped in the early days.

IRONTON CHURCH

The Ironton church was established on December 4, 1853, by the Revs. Owen Jones and John T. Williams. The number of members at the time was about 18. They worshiped in the Temperance Hall for about two years. The following were appointed to care for the group until regular officers were chosen: Misters David Thomas to arrange for meetings, David Martyn to lead the singing, David Roberts as secretary, and Thomas D. Evans as treasurer. The old brother D. Thomas had much wit. Frequently he would give out as an experience (testimonial) that he felt, himself, like his shirt, first put on and then taken off. He also loved this old saying: "I don't do that which I intend to do, and I am not that which I wish I was, and neither am I what I hope to be."

At the prayer meeting, at times, when he was exhorting people to be honest and simple in giving testimony, he would say: "Be as honest as that old woman who had lost a blanket. When she was asked for her testimony, she said that she had lost the blanket and that this was the main thing that was disturbing her at the time."

A chapel of bricks was built in 1855 on 6th Street, which cost about $800. In 1862 this chapel was sold and one was built in a more convenient place on 4th Street. It cost about $1,500 in addition to the lot.

In 1862 John E. Jones was chosen as a deacon; Thomas D. Evans was elected in 1864, and James Davies in 1871. The latter two are now the officers. Mr. Evans has served as a deacon in the church nearly from the beginning, that is, since the departure of Mr. Thomas. He has also been in charge of the singing for many years. He has strong natural abilities, he is well acquainted with the teachings of the gospel, he is especially hard working and caring for the group, and is a wise, fluent, and purposeful speaker. At the times when the church was without a minister, through the hard work and care of Mr. Evans and his co-officer Mr. Davies, they have sailed forward without being sunk even during the worst times of wind and waves. I am not acquainted with a church in any place which has been able to exist so long without a minister to care for them, at times for weeks, if not months.

In 1854, David Harris began the work of preaching, and he has labored there among them for about 15 years. In 1871, the Rev. W. Rees came to minister to the church for a year. In 1876, John

Geffreys served for about eight months. After that, the lads from Lane Seminary, Cincinnati, or ministers of the settlement served. From 1884 to 1886, the congregation worshiped together with the Congregationalists. A union church was formed, but on June 27, 1886, the Calvinistic Methodist church was re-established. The Rev. William Matthews served it for two years starting in January 1887, and with great success.

At the same time there were four preachers who were members of the church: D. Harris, Thomas Lawrence, D. M. Davies (David Mesac), and John Edwards. In 1883 the church was repaired at a cost of $1,707.65. The membership at the time was 60; collections for the ministry $237.33. In 1894 there were 44. The children and the youths scarcely use any Welsh at all; still they adhere in a strange way to the Welsh-speaking church. The English language is almost exclusively used in the Sunday school and the meetings of the Christian Endeavor. This church, although it is without a minister again, has a good deal of life, especially in the prayer meetings and the Sunday school.

PENIEL CHURCH

This church was established on December 17, 1870, with 26 members. The names of the heads of families were: Evan Phillips, John R. Evans, D. T. Evans, David George, D. T. Davies, William G. Williams, William Lewis, John E. Edwards, R. D. Evans, R. R. Jones, John D. Jones, Mrs. Morris, Mrs. Jenkins, and Edward Edwards.

Misters E. Phillips and J. R. Evans were chosen to care for the church until regular deacons were chosen. J. R. Evans and his family had been of assistance at the start of the religious groups at Centreville, Sardis, and Peniel. In 1873 Mr. Evans moved to the Sardis district and his son, W. R. Evans, was chosen in his place to oversee the group.

In 1875, Evan Phillips and W. R. Evans were elected to be regular deacons. In 1878, after W. R. Evans began his work as a minister, R. D. Evans was elected as a deacon. This brother was the only official for some years after Evan Phillips left. In 1895, William G. Williams was chosen for the office of deacon and he and R. D. Evans are the officials now. Brother Phillips, who now has died, was a man of natural abilities and far from being an average person. He was a strong thinker, a good reasoner, and a natural explainer, and he was a better theologian than scores of Seminary boys. He put much effort into the work and was very hard working when the Methodist group started at Peniel. Determination and strong unyieldingness were the notable things about him, and he had been fitted out by nature to be a lawyer. The group worshiped for four years in a schoolhouse, but in 1874 a beautiful chapel, 30 X 36 feet, was built at a cost of about $1,200.

At the start of 1874, they had especially successful prayer meetings for about three weeks. Nearly all the young Welsh of the district joined the church.

At first there were 26 members; there were 43 in 1877; and there were 29 in 1894. The collections for the ministry in 1870 were $93; in 1879, $130; and in 1894, $116. There are only two or three churches in the district who are better than Peniel in this regard. The secretaries of the church were: D.T. Davies at the start, then W. R. Evans, and now J. J. Thomas, Peniel P.O., Ohio.

THE JACKSON CHURCH

This church was incorporated on May 23, 1880 with 22 members. Now it is the largest church in the Meeting. Misters Lot Davies, Griffith Davies, and Enoch Lewis removed their membership letters from the Presbyterian church in order to get to enjoy the gospel in the language of their mothers, and also for the advantage of some monoglot Welsh who were beginning to arrive in town. These three brothers were appointed to oversee the group in its infancy, and they had the pleasure of seeing the baby grow and reach the liveliness and strength of a youth.

It was in the old chapel belonging to the Protestant Methodists, which stands at the corner of Church and Pearl Streets, that this decision was made. Here also was the first sermon on April 4, 1880, by the late Rev. J. W. Evans. A Sunday school was started on June 6, 1880, and its officials were: Superintendents, the late Judge J. J. C. Evans and Eben Jones, the two being members of the Presbyterian church; secretary, Moses Morgan, who also was a member of the Presbyterian church; treasurer, Lot Davies. It is safe to say that the Welsh group and the Sunday school has not had more than a little aid in word and work by Misters J. J. C. Evans, Moses Morgan, John A. Lloyd, Eben Jones, and Moses D. Jones -- members of the Presbyterian church.

In order to show the disadvantages which these few Welsh had at first in the old worship house which was mentioned above, it is only necessary to say that rivers of water came through the roof, and that the holes were large enough for the doves to come and go through them, so that it was made at times "a dwelling place for doves" as often as it was a dwelling place for the Welsh. "But we have not heard," says E. O. Roberts, "that any of the brothers had ceased to work or to kill one of the doves in that synagogue."

Many good sermons by Mr. Jenkins and by preachers on the circuit were heard in the old chapel. They moved from there in about six months to the Court House where they remained for another six months. Not small was their anxiety before seeing themselves in the new house of worship which was opened on June 26, 1881. It cost, along with the lot, $2,697.13. A sum of $1,905.75 was collected from the Welsh. From the Americans there was $409.50. By means of Lot Davies outside the town, $350.98, and by Enoch Lewis $30.90. The main contributors were Lot Davies, $150; Enoch Lewis, $105; J. J. C. Evans, $100; Thomas M. Jones, $100.

At the time of the opening of the chapel a District Assembly was held, and the ministers who served at the occasion were: The Revs. Thomas C. Davies of Pittsburgh, J. P. Morgan of Van Wert, Edward R. Jones, M. A., of Oak Hill, David J. Jenkins, W. R. Evans, Isaac Edwards, Evan S. Jones, J.

W. Evans, and Morien Mon Hughes. There was a large attendance and meetings were full of blessings.

After coming to the new chapel, brothers Lot Davies, Enoch H. Lewis, and Griffith Davies were elected as deacons. Mr. Lewis filled the office of deacon, secretary and publisher until his departure for Oak Hill. On March 9, 1883, W. D. Jones was elected as a deacon, and he served for a year, at which time he moved to Horeb. On September 14, 1885, his brother, John D. Jones, was selected as a deacon. In 1888, John Ellis Evans and George E. Williams were chosen. The present deacons are Lot Davies, Griffith Davies, John D. Jones, John Ellis Evans, and George Williams.

In the year 1883, John Ellis Evans was elected treasurer, and he has remained in office until now. In 1883 John D. Jones was elected financial secretary. He gave up his office in 1890, and it descended upon his son, William J. Jones, a respected man, who died in 1892. Then the mantle fell on his brother, George J. Jones, the present secretary.

The first organizing committee of the church was appointed on August 20, 1880. They included John E. Evans, James D. Davies, and the late Evan Thomas. From that time until the present the following persons have held the office at various times: E. C. Jones, David T. Davies, John M. Jones, William D. Jones, and Dr. Joseph Jones. The first trustees of the church in 1880 were Evan Thomas, D. W. Roderick, and John O. Evans. Later on, J. Ellis Evans, W. J. Jones, John James, E. C. Jones and Dr. Joseph Jones filled the office.

The leaders of the singing during the first four years after the establishment of the church were Richard Davies and John H. Rodgers. Since the coming of Dr. Jones in 1884, he primarily has taken over that important part of the worship. There are excellent singers in the church and Dr. Jones is a talented leader. His daughter, Miss Mariana Jones, has a degree in music from Oberlin College and is especially able in singing and playing the organ. The other organists are Miss Leah Jenkins and Mrs. Moses E. Morgan.

Mr. E. O. Roberts declared that the church has never become tired out by "the devil singing." He said, "The evil one got very little welcome among us." And I say "Amen." E. O. Roberts has been secretary of the church since the departure of Mr. Lewis, and it would be difficult to get a more excellent one. He is a good writer and is able to read the Welsh language newspapers. He writes Welsh correctly, and his handwriting is especially pretty. He also is careful and orderly. I am depending in this history on the excellent paper which he read at the church some two years ago. If there are are errors in syntax, Mr. Roberts is not accountable for that because he is a very correct writer.

The first minister of the church was the Rev. D. J. Jenkins, and he served with unequalled faithfulness from the year 1880 until 1890, when he was taken away in the winking of an eye from his labor to his reward. There is a picture of him in another part of this book. Writes Mr. Roberts, "Memory of him remains blessed to every Christian within the circle of his acquaintance, for he was one of the excellent ones of the earth. A beautiful memorial column has been placed above his remains in the

Horeb cemetery to show that his life will remain alive to the generation to come."

After Rev. Jenkins' unexpected death on June 16, 1890, the church was without a settled minister until the start of 1891, at which time the Rev. Ellis Walter Jones served the church for a short time. At the end of June 1892, a totally unanimous call was given to the Rev. William A. Griffiths of Niles, Ohio, to be the shepherd. He received the call, and the welcoming meeting for him took place on July 18, 1892. He was ministering with acceptability and success for two years. The departure meeting for him was held on July 6, 1894.

The present minister is the Rev. Peter Gray Evans, who is an unostentatious and sensible man and a substantial and acceptable preacher.

Mention should be made that several important improvements have been made on the chapel since it was opened in 1881. For instance, a platform was constructed for the use of the choir, an organ was purchased, and a furnace to heat the chapel. A walk was built all around the lot, curtains were placed over the windows, the walls were papered and electric lights replaced the lamps. This church also has an excellent Christian Endeavor Society. There is no place where there are more excellent meetings of the Endeavor than there are in Jackson. It contains at the present time several boys and girls of ability and learning and of religious feelings, and they are able to sing sweetly. The present officers of the Society are: President, Prof. W. T. Morgan; Vice President, Mrs. D. W. Roderick; Recording Secretary, D. A. Evans; Corresponding Secretary, I. I. Parry; Treasurer, Miss Maggie Evans. The number of members is 40.

On the whole, things look promising for the Jackson church. Its growth has been gradual and consistent. In 1880 it numbered 22; in 1884, 108; in 1889, 140; in 1894, 183. The contributions to the ministry in 1880 were $400; in 1884, $600; in 1889, $707; in 1894, $680, and this year (1896) it was $800.

All of the officers elected by this church are still alive, and therefore we do not give pictures of them. "Let there be praise to the dead." For the majority, it is people who were raised in the settlement who are members of the church. The deacon, John D. Jones, and his brother, William D. Jones, are the sons of the old famous deacon, William Jones, Gofadail, who was one of the strongest columns of the religious cause in the settlement during the early period.

COALTON CHURCH

The Coalton church was established on September 25, 1881. Those who served at its incorporation were the Revs. D. J. Jenkins, W. R. Evans, and J. W. Evans. The number in the church was 17. David W. Williams and Robert Parry were chosen to oversee the group until regular officers were chosen. Within about a year a small and beautiful chapel was built, which cost about $600. In May, 1882, regular deacons were elected; that is: the Hon. Samuel Llewellyn, George Rodgers, and Robert Parry.

The church grew in numbers for a few years, but because of external circumstance it began to lessen quickly, and now the church is very weak, but they were very generous and hard working to maintain the church. They have a minister once a month from the settlement. They numbered 18 in 1894. They do not receive assistance from the Missionary Society; still, they contributed $21.50 to it in 1894.

After having written the above, I received a note from Mr. Llewellyn containing a more extensive history. The chapel was opened in October 1882. Serving on the occasion were the Revs. Dr. Jones from Cincinnati; T. C. Davies of Pittsburgh; J. W. Evans; John Rhydderch; and Z. Fagan (Methodist Episcopalian); the latter spoke in English.

During the life of the church 72 members were accepted-- 60 through letters and 12 through profession. In 1883 the church had 42 full members, and now there are 20. For years it had been fewer in numbers than it is at present. It got consistent ministerial service from the circuit until May 1886. From then until July 1889, the Rev. D. J. Jenkins was serving continually. From that time until the present there are ministers of the settlement preaching once a month, but not all the time. Sunday school is held in English every Sunday.

CHURCHES THAT HAVE FAILED

Six of the churches in the district have failed: Tabor, Bethesda, Salem, Coalport, Minersville, and Portsmouth.

TABOR CHURCH

A church named Tabor was established about four miles to the south-east of Bethel. They worshiped for two years after a division took place in which part of the group had joined the Congregationalists, and they established a church named Berea in an old structure that had been built by the Negroes for religious purposes.

In 1859, a collection was made in the churches of the settlement in order for Tabor to get assistance in paying a minister. I do not know if the Home Missionary group was in existence at that time in its present form. Nevertheless, getting direct assistance for a weak church was very much more simple and effective than sending the money to the treasury of the Society, and sending a request to the District Meeting, from there to the State Organization, and from there to the Missionary Board in order to get it. Looking at the numbers in the church at the time, it is evident that they could not do their best themselves. Of the forty contributors, only six alone were giving two dollars or more a year. Thomas Thomas and David Jones were the officers, perhaps more.

BETHESDA CHURCH

This church was established in September 1856; the number of members at the time was 13. The officials were chosen -- Jabes Davies and Rees Jones. Some years after this, Thomas Davies and John Jenkins were chosen. A chapel of hewed timber was built, and there they worshiped until the end, around the year 1880. It seems as though building this chapel was a mistake because it was too close to Bethania.

SALEM CHURCH

The group at Salem started on the first Sunday of March, 1862, and was established by the Rev. R. Williams of Moriah and Thomas Alban of Centreville. The first deacons were John C. Morgans and Daniel Richards. The church numbered 32 when it was established. After Morgans and Richards left, J. L. W. Evans and Evan Lloyd were chosen. They worshiped in a chapel of hewed timber. It was unincorporated around 1879.

CHURCHES AT POMEROY, COALPORT AND MINERSVILLE

I have failed in getting much information about the history of these churches, but I got a little from the old man, the Rev. John T. Williams of Erie, Colorado: "I came to Coalport," he says, "around the beginning of June, 1842. A few religious people who were there were worshiping interdenominationally in the school-house on Sunday and in private homes on the nights of the week. The Rev. R. Williams was preaching to them and administering the sacraments. He was the only ordained minister in the District at the time. Because there was not any money circulating, his pay would be in store goods, and they were being received cheerfully, and God blessed the missionary in gaining and caring for souls.

"Having tired of this arrangement, it was decided to build a small chapel, and this was about 1845, as I remember. We came to understand quickly that it was too small, and it was extended from about 10 to 15 feet, and the church managed to build the first and the second building without going into the world to collect."

The Coalport church was the means of building a small chapel in Mason City, W. Va., but because of instability it failed. "The various denominations worshiped together and got preaching all the time in Minersville. But around the year 1864 or 1865 the Calvinistic Methodists built a small chapel." The Rev. J. T. Williams left in 1866. I understand that Coalport had as deacons excellent men of upright life such as William Bowen and William Llewellyn, the father of the Hon. Samuel Llewellyn, and Lewis Williams. Ebenezer Williams, who had been an officer in Minersville, was a great benefactor to the group.

In a later period David Edwards was elected as a deacon at Coalport and Peter Jones and George Jones at Minersville. It was in these churches that the Revs. J. M. Jones and William Rees began

to preach. The latter served faithfully without much recognition. He died accidentally in the coal mine.

There had been a successful group at Pomeroy at one time. An Assembly was held there around 1848 and again around 1866. But the group at Pomeroy came to an end after two to four years. A beautiful chapel was built in Coalport years later which was worth some thousands of dollars. It is the property of the Union now and it is for sale.

THE PORTSMOUTH CHURCH

I am not able to give details about this church. It was born and it died, but I am not able to give the dates for either event. At one time it looked as if it would be successful. Dr. Harris ministered to them at one time; that is, when he was living at Ironton. At that period a beautiful chapel was built that was worth thousands of dollars. It had not had its debt paid off up until the time it was sold. The group at Portsmouth was a little of a tax and a trouble to the District for years. The church came to an end years ago and the chapel was sold.

THE PREACHERS AT THE SETTLEMENT:

THOSE WHO HAVE SERVED FROM THE START UNTIL THE PRESENT

The Rev. David Rosser

Mr. Rosser was a large, heavy, shapely and kindly-looking man. He did not have much advantage of education in the morning of his life. He began at the work of preaching very early, about the year 1833, but he did not become ordained. When on his travel from Columbus to Cincinnati, in the house of Timothy Jones, near Centreville, he preached the first Welsh sermon ever given in the Jackson and Gallia settlement. He was a blacksmith by calling, and he did little preaching until he came to the settlement to live; that is, in 1853. He preached around there fairly consistently until his death, which took place August 28, 1868.

Mr. Rosser was particularly good at praying. He had a good voice and spoke with considerable hwyl (spirit) frequently. I remember that when I was a small boy Mr. Rosser was my favorite preacher. He was a man who was greatly beloved by the churches. Mr. Rosser knew of the hardships connected with the life of a pioneer. Mr. Morgans of Moriah speaks about him as follows:

"I was going from Cincinnati to the Meeting at Moriah on the boat to Portsmouth, and walking from there to Moriah, 23 miles away, when about eight miles from the place, who should I see sitting at the side of the road in front of me but the Rev. David Rosser, who was also going to the Assembly. He had gotten off his feet because they had large blisters on them and because he was a heavy man and unused to walking. 'Is there anything that I could do for you?' I asked. 'Certainly, my boy, I am very glad to see you. Go on and ask Evan Davies of Hail Creek to come with a horse to carry me.' This was done, and Mr. Rosser reached the Assembly in time. Mr. Rosser was able to give a visual demonstration at the Assembly of the truth of the words, 'Through much difficulty it is that one comes to live."

The Rev. Robert Williams

A large biography has been written by skilled men about this famous person. Despite the fact that the book is in nearly every home in the District, still I believe it would perhaps offend the feelings of his numerous admirers if I did not give a sketch of his life and his characteristics in this volume.

His father had been an able person in the settlement, and the histories of one and the other are so mixed up with each other that one is not able to separate them. The influence of Mr. Williams was great in the settlement in many ways. He was the king of the settlement, the central point of the School Assemblies and the District Assembly. He usually spoke without waiting for his friends to call on him, and everyone felt that this was right. When he gave his judgment on a matter, it is not often that anyone thought to oppose him, and if someone did that without speaking clearly and strongly, he would give such an effective and strong reply with a word or two until that person would be sunk in shame because of his presumption in opening his mouth. If it had not been that his judgment was good, and his principles

correct, this weakness would have done away with his influence. But because his ideas were usually strong and because of his acquaintance with human nature, the correctness of his purposes, the strength and speed of his thinking, the eloquence and simplicity of his speech, the godliness of his spirit, the unapproachable respectability of his person, and his matchless ability to treat disobedience, he gained an influence and authority beyond which no one else has had, nor was there ever to be another such in the Jackson and Gallia settlement. If it happened that he lived now he would not be able to carry on the authority which he had in his time.

This is a democratic land, and the spirit of democracy has leveled society so much that despotism will not be allowed in a church any more than in a nation. I recognize that it is a peril to the spirit of democracy and independence when it is carried too far, or rather, I would say that it is a peril to the feelings of equality, so that at times it becomes anarchy. There ought to be freedom of speech, and there ought to be recognition of the rights of every man as a member of society. Still, according to the Scriptures, there ought to be "great account made" of the religious officials because of their offices.

At times now one sees freedom-loving people acting stupidly and swaggering, considering themselves to be somebody big, and speaking to the highest officials of the church with the same boldness with which they speak to half-grown hogs. A blessing to such ones and to the churches now would be the respect-demanding presence of a Mr. Williams to "permit the spirit of slavery again to cause fear."

He labored under many disadvantages, and doubtless there was a bit of hardness in him at first, but it is doubtful if the other brethren had worked harder or suffered more. Fortunately, he was living in the center of the settlement, and all did their best to show every kindness to him during his lifetime. It also seems that Mr. Williams did not forget to show kindness to those who were in need.

Soon after he came to this country, he would go at times to the Horeb district, about eight miles from his home, to preach in dwelling houses. They gave him half a dollar for this work. There was a poor Welshman in the district who was living on charity, and Mr. Williams would frequently be seen giving the half dollar which he had got for preaching to that poor man. But, of course, giving to the poor is giving a blessing to the Lord. Thus it was with Mr. Williams.

He was blessed with long days, and he left considerable money after him to his widow and his two daughters. Shortly after, his daughter Mary followed her father into the land of forgetfulness.

To show the experiences and the perils that a traveling preacher in the district was open to, I will give the following story which was told by Mr. David Morgans: "When Mr. Williams was very old and decrepit, he took his Sabbath trip to Bethania and Soar. It was a rainy and a stormy day. When coming home from Soar, when he was across from the house of Daniel D. Morgans, the lightning was flashing and the thunder was roaring, and the shades of evening were gathering round him. He shouted to Mr. Morgans to come to him and help him through the water that was on the bottom land nearby. After Daniel saddled his horse, they were traveling toward the creek.

By the time they reached the water it was very dark, and when they were on the bridge that crossed the creek, the lightning flashed with such brightness that it blinded them and their horses. Mr. Morgans' horse stood still, but the horse of Mr. Williams went over the side into the creek. Mr. Williams got out of his saddle, and Morgans got hold of him and pulled him to the bank. Mr. Williams was a good swimmer, but he was laden down with clothes which hindered him considerably. He got on his horse and was taken to the house of Mr. David Morgans, and after he changed his clothes he was accompanied home by Daniel N. Edwards. Mr. Williams was not the only preacher in the district who got to know about "perils in the deep," although no one else, as far as I know, was in so much danger in his life as he.

I will give a brief account of his characteristics as a preacher. He was noted for:

1. His naturalness. Cranogwen said of him that he was the most natural speaker among the Welsh whom he had heard on the American continent. He spoke, and did not recite or read when he was in the pulpit. When he got "hwyl" he would pray, and did it in the most musical way. At times, thus, his voice would be sweet, penetrating, or thunderous. His voice never seemed to get tired out.

2. He was able to relate anecdotes. Not every preacher is able to tell a story. Some of them kill it before it is over, but Mr. Williams kept the story or the anecdote, the point totally proper, and he gave it all the strength of his thought and his voice, with propriety. Thus, along with the naturalness of his delivery, the strength of his language, and the sweetness of his voice, it is safe to say that his sermons at times would "go".

3. He was possessed of very strong intuition. Like this writes the Rev. J. P. Morgan about him: "One finds a very large number of thinkers, yes, the largest number of all, who get close to the truth, asking what way one should go to the place where light dwells. They get close to the truth quickly, looking at it from various directions, yet they are determined to rise up to the mountain and to the tents. One sees another group, if it is proper to call such a small number a group, who come down in the middle of the truth, and they see it and they feel it in its light and eternal strength themselves. They do not follow from step to step and from rung to rung on the paths which are usual for mortals of this earth to ascend to the temple of truth, but they descend like seraphs to the center of the temple, feeling that the Lord God is the eternal light to them. Thus sings the English-speaking poet:

'Others, though great,
Beneath their argument seemed struggling, while
He, from above descending, stooped to touch
The loftiest thoughts.'

"Not arguing the truth is what Mr. Williams did, but declared it, in its light and its divine strength, calling clearly on the children of men to submit to the highest authority and truth which are in Jesus."

He had special mental ability and an element of perpetual newness in his sermons. He did not own many books, and he did not read as much as many preachers. He frequently showed his opposition to the founding of new churches in the area, and he was not as encouraging to young people who were considering becoming ministers as he should have been on some occasions. Probably this is the reason why not a single minister was developed at Moriah while he was living.

The Rev. David Lewis

This is what Mr. Morgans of Moriah writes about him: "In August 1837, the Rev. David Lewis came to the settlement. He had been a native of Cardiganshire as to his birth and bringing up, but it was from Neuadd, near Llanidloes, that Mr. Lewis came to this country. He worked together with Mr. Williams for about three years. He had Centreville and Moriah as his Sunday circuit, and he worked at Horeb of his own volition.

Mr. Lewis was a heavy man of average tallness. He preached well and efficaciously and was very sober and serious in his delivery. He kept to the rules of the Body in Wales to the letter in every respect, and when some member transgressed, he put his hand strongly on such a one, and perhaps too strongly as times. He was a thorough Calvinist. He moved to Ebensburg, Pa., and was ministering there until his death.

The Rev. Richard Davis

In the year 1840 or 1841 Richard Davies, a native of Trefnewydd, Wales, began to preach. He remained working together with other brothers in the settlement for five or six years. He went to Pomeroy and from there to Minnesota. He was a very rapid talker, and because he did not keep his words well separated, he was difficult to understand even if one listened closely. He delivered his first sermon at Sardis chapel.

The Rev. Daniel Evans, Wern

This young and promising man got permission to begin preaching around the year 1839, but shortly after he was taken away by death to the better land, at least so we trust. He was a brother of Evan Evans of Nant-y-glo, Wales, and it is said that he had particular qualifications for the ministry.

The Rev. John W. Evans

Mr. Evans was a native of Bronant, Cardiganshire. He began to preach in 1843. He had little, comparatively speaking, of education in his early days, but he made excellent use of that which he got. He came to be an accurate reader, a tasteful writer, and an eloquent and effective speaker. He and his famous brother, John T. Williams of Pomeroy, now at Erie, Colorado, and the late Howell Powell, all were received as preachers in the same Assembly, the one which was held at Moriah in 1843. He was ordained in 1849. He died old and full of days on the first of November, 1892, having been for half a century serving the churches in the gospel of his Father.

He had many excellences which are worthy of remembering, this faithful servant of Christ. It would be easy to write a volume about him, but we will be able to recall only a brief account of his chief excellences as a man and a preacher.

There were three things notable about him as a man: that is, his heroism, his self-governance, and his wisdom. He had his share of the storms and disappointments in the desert, but he went through all of them without losing heart and in a smooth manner. And he followed his sacred calling with immutability and without frowning, and thus he destroyed the problems and the difficulties. He was able to keep his temper under excellent governance. He had made a good conquest over his own desires. He did not reveal many of his secrets to others. Nor was it easy to get close to him without being bold. There was nothing light or trifling in his disposition.

Because Mr. Evans had the ability and inclination to keep his ideas and his own experiences to himself, his company was not as pleasant as that of many men who were more free and open. These elements, along with others in his character, caused many young people to feel as I did, stupid and bashful in his presence. Wisdom was another characteristic. He had a very strong mind, and his abilities were

equal and suitable to it. He followed in all his affairs as a minister of the gospel. Secretly, in the pulpit, the meeting, at marriages or deaths, or in his discussions with men in the areas of common life, he seemed always to be wise and worthy of the respect of his work and of his sacred office.

Mr. Evans had a healthy body and was very strong. And that was one of the needful characteristics of the ministry in this settlement. Mr. Evans made his home at the first on a small farm where Horeb chapel now stands. He lived there for nine years, then he bought a little farm to the south of Oak Hill where he lived until the end of his life. He worked hard to clear the trees and the land, and he prepared his sermons for Sundays by the light of a candle or a pine torch.

When he was living in the Horeb district he was in the habit of going to Portsmouth to the market, a distance of 30 miles. A group of farmers started out early in the evening and traveled through the night and reached Portsmouth about sunrise to sell butter and eggs. They were glad if they could get six cents a pound for the butter, and four cents a dozen for the eggs. One night a company of four Welshmen set out: John W. Evans, Daniel Morgan, John Thomas, and Joshua Evans, going toward Portsmouth. When they were near the Scioto Furnace they were attacked by colliers who tried to steal the butter and eggs. Mr. Evans struck hard at them with his club and he and his party succeeded in escaping from their grasp, but we do not know what happened to the eggs. Mr. Williams, as we have mentioned, was in danger of the great waters, and our brother Mr. Evans was in peril among thieves, and doubtless some of the brothers would be able to say that they were in peril among false brethren.

As a preacher Mr. Evans was strong, scriptural, useful and amusing. He preached the Word, not the doctrine of men; his intention was to come near to the conscience of the sinner; he made an effort with unabating energy to drive the nails home. He was possessed of naturally strong abilities, but he never intended to show his greatness and his ability itself when preaching. The central points of his ministry were the loss by man of the grace of God; the sacrifice of Christ, and the work of the Holy Spirit; the conversion of the soul, and the holy life. The keynote of his ministry for close to half a century was:

"The depth of the miserable heart of man
And the incomparable riches of grace."

He was frequently presiding at the District Meeting and the Ohio Gymanfa (preaching Assembly), and he, if I am not mistaken, was the presider at the first General Assembly held in this country. Eternity only will show the fruit of the labor of this faithful servant of Christ.

The Rev. Owen Jones

This good man came to the settlement in 1844, and he preached on the circuit for fifteen years, that is, until the end of his life. He was fairly old when he came to the settlement. Like this Mr. Morgans of Moriah characterizes this preacher: "He was a tall man, he spoke slowly, and he was able to speak on any point of theology without previous notice. Mr. Jones was noteworthy for his faithfulness with

everything that was entrusted to him." He was fairly young when he died, but so far as I am able to judge, he was not eloquent, but substantial and edifying as a preacher. He was a wise, unassuming, simple man whose life was lived according to his principles. He left a good influence after him.

The Rev. Morris Morris

This brother came to the district from Wales around the year 1844, and he preached for a while. But he was taken away by death soon after he came to this country. It is said that he was a good preacher.

The Rev. John Edwards

We do not know when this brother came to the settlement nor at which time he departed for Portsmouth. We know that he was preaching to the churches of the settlement around the year 1853. He was a heavy man, and comparatively liberal. He had some natural talent, but he was without much education. He was fairly old before he learned to read the Welsh language. He is still remembered quite well by many at the present time.

The Rev. John Rhydderch

This brother was born in Llanelli, Brecknockshire, South Wales in 1816. He spent his early life at Penycae, Monmouthshire. He joined the church when he was 14 years of age. He learned to be a blacksmith, and followed this calling until about 15 years before his death. He married young and had 12 children. In 1844 he came to America, and in 1851 he and his family went to Pomeroy where he was quickly elected a deacon in that church.

In the year 1854 he began the important work of the ministry when he was 38 years old. Within a few years he went back to a farm in the Gallia and Jackson settlement. Brother Rhydderch was quickly appointed as a preacher on the circuit with the other brothers. He was made a minister in 1871. The judgment of the public about Brother Rhydderch was that he was an honest, unassuming, and godly man.

This is what the Rev. D. J. Williams wrote about him in his obituary notice: "I would not assert that he reached a very popular position as a preacher, but I saw and heard him carrying on several meetings so that I think it was evident enough that he had been anointed by the Holy One, the Christ, and that he was a faithful servant according to his vow.

"Neither the heat of the summer nor the coldness of the winter, bad roads, nor the distance of the trip, held him back from going to his engagements. I believe that he always felt that he was a missionary from God and that he had a message to sinners. He did not ever stoop to amuse and tickle the tempers of men in order to be popular. The simple truths of the gospel and the things and forms of its health-giving teachings are what he talked about.

"He had had deep religious experiences. He declared with the most certainty of the things which made for security of his condition. He said unhesitatingly, 'I have done what I believed.' A little while before he sank to the silence of the grave, he wrote the following verse:

'Health changes, life changes,
Body and nature both together.
But never fail the promises of life,
The old agreement of the three in one.'"

In 1872 he sold his farm and moved to Oak Hill where he lived until his death, which took place on April 11, 1886.

The Rev. Edward R. Jones, M.A.

This respected man came to the district in 1874 and settled at Oak Hill. He died in July 1882. The departure of Mr. Jones was a great loss to the district. He was a young and learned man, pleasant, hard-working, conscientious, and wise. He was an excellent theologian, he had strong convictions, and he was in enthusiastic sympathy with the truths of the gospel. He was an undeceiving and confident friend and an able and untiring student.

He composed his sermons carefully, seeking for the exact words, without a single low or tasteless simile, and an almost perfect organization. Every idea was given out and placed in the proper place, and his "suitable connections" in the composition were such that they formed a perfect whole, measured and finished. We never saw anyone else who put so much labor into his sermons. He climbed quickly to the highest rung of the preachers of his denomination in Ohio, received a great deal of respect from the brotherhood while he was alive, and there are blessed memories since his death.

The Rev. D. J. Jenkins

This famous man was born in Cardiganshire, South Wales, on June 3, 1832. He came to the land of the West with his parents in 1837. He died on June 16, 1890, by being struck down fatally by the train near Hamden, Ohio.

While returning home from Pomeroy, where he had spent Sunday, and while he was waiting for the train in Hamden, he went out to walk a little way from the station where there were three tracks. It is believed that he became confused when the fast train was going past, and instead of getting out of the way of the peril he went on the main track and was killed in a moment.

The Rev. D. J. Jenkins was one of the most notable men, according to every consideration, who was nurtured in the settlement. The Rev. Isaac Edwards wrote the following about him: "He had some

unexplainable ability to raise the spirits of those who were near him. Doubtless there has never been in this settlement anyone who succeeded in leaving after him a more deep impression of himself in everything than Jenkins did. In the early days of his life he followed the occupation of carpenter, and he filled every office in the parish at various times. When the name of Jenkins was brought up, that would be enough to lead others to try to follow him. And when he went forth to the late war as a captain, a host of the bravest lads of Jefferson Township and the surroundings went with him.

"In the spring of 1867 he returned to the great work of his life, and came forth at once with strength and great acceptability. He was placed in charge on the first Sunday, and on every Sunday without a break, while he was in the settlement -- a favor which was not given to anyone else.

"He preached in the District Assembly and the Association the first year, and he always came to be one of the major people at the District Meeting and the Association. He was president and secretary of the one and the other at various times. He was secretary of the Association when he died. He served the churches of the settlement, along with other brothers, for twenty-four years.

"In 1880, it was decided to plan a church in Jackson, and he was chosen as the first shepherd of it. He was faithful and hard-working "in time and out of time," shepherding and edifying until the great Master called him from his work to his reward.

"Mr. Jenkins possessed a great wealth of natural affection. The elements of friendliness and sociability were so strong in him that he would not delay for a moment from casting himself into great inconveniences for the benefit of his friends.

"He also had a special flexibility which made him suitable to answer any circumstances and various sorts of people. He wished, like the apostles, to be all things to all men. He was able to interest the scholar, the children, the young girl, and the old woman. He drew every type of person to him, and all felt happy in his company.

"He was good looking and shapely in his body, and he was similar in his qualities of mind and his moral characteristics. In a word, he was amiable, and how wonderful it was to be cherished by him.

"There was nothing odd or eccentric about him, as one finds in many. One did not find in him many particular corners to cross like unhewn stones in a quarry, but he was like stone which has been hewed and polished by the hands of a craftsman.

"During the twenty-four years when he was preaching in the circuit, he was second to none who has ever been seen in the settlement in labor and effort to facilitate the cause of religion throughout the whole neighborhood. He was taking such an interest in the congregations that he was acquainted with all the affairs of the settlement from one corner to the other. He spent his life spending himself -- not his time, his talent, and his own money only -- but his thoughts and his heart and his person, and doing that

for the profit and benefit of others. The extensiveness of his acquaintance was very wide."

Like this does the Rev. J. Mostyn Jones picture him as a preacher: "I felt when listening to him that I had received two special missionaries from heaven. One was 'preaching the Word', the other was doing the work of an evangelist. In the pulpit he preached the Word. Not vain judgments or theological ideas and teachings that had been half understood, but the Word as it was spoken to the fathers through Moses and the prophets, and to us through the Son, the being of the Word which was made flesh.

"His sermons were in the form of health-giving discourses, and they contained the doctrine which doubtlessly is believed among us. His sermons always arose naturally from the text, smoothly, orderly, evangelically, and practically. He paid no attention at all, as many do, to the craving to say things which are strange and sensational. He loved short sayings, volatile, flowery, poetic, and at times he rose to the heights. 'The brilliance of this special ability,' said one brother, 'tempted him at times to release too many words into sentences until it was a disadvantage to the strength of the ideas and the effectiveness of the delivery.'

"He spoke clearly and he had a rather high voice -- quite high -- and he spoke a little monotonously, and always in a minor key. He was able to cast the feelings of his heart into words, and his listeners frequently came to feel the ardor. He had an excellent library, a good memory, and his knowledge of the Scriptures and Divinity was more exact and wide than that of the majority of the preachers of our Union in America.

"The church at Jackson, along with others in the settlement, have shown their respect of his memory by building a splendid memorial column at his grave. I say, just as he was often saying about the grave of Lincoln at the cemetery in Springfield: "The air smells sweet at the grave in the cemetery at Horeb, and it will do so forever."

The Rev. B. F. Thomas

This brother was born near Llangeitho, South Wales, on June 50 (sic) 1845. His parents came to America in 1847, and they settled at Newark, Ohio, where they lived until 1850, when they moved to Centreville, Gallia County, Ohio, where he was until his death. His father had been a deacon in the Centreville church, and he was a man of considerable natural ability, and especially was he able to preach sermons. Many are able to remember his speech and imitate his voice and his posture.

When B. F. Thomas was only 17 years old he joined the army of the Union, that is the 91st Ohio Infantry Volunteers, and was in the service of the government until the end of the great rebellion. He took part in many hot battles.

After returning, he was hard-working and faithful as a member of the Centreville church until 1878 when he began the great work of his life. At the Assembly at Johnstown, Pa., on October 20, 1888, he

was ordained as a minister. He served on the circuit very faithfully during all of his life as a preacher. He had extensive knowledge of the teachings of the gospel and of Scriptural and ecclesiastical history. He passed every examination excellently. I heard him preach a few times, and it is evident that he was not defective in knowledge and had the voice needed to make an effective preacher.

He was very good-looking as to his outer form, cheerful with all, careful to shake the hands of his friends when he met them. It is said that he was useful and proper at the prayer meetings, but the Rev. E. S. Jones said to me that his greatest attributes were his preciseness and his talent for praying in public. On June 1, 1892, he died of inflammation of the bowels.

A brother of his was a preacher with the Methodist Episcopalians; another brother, J. J., had served as Probate Judge for Gallia County for some years. He was taken from his work to his reward comparatively young.

PREACHERS WHO HAVE BEEN RAISED IN THE SETTLEMENT

The Rev. Evan S. Jones

Mr. Jones began to preach in 1848. He is now 80 years of age, and is vigorous and fresh. He continues to go to the meetings consistently, and his body and his mind continue to be strangely strong. He did not get many advantages in his early life, the kinds that boys get today, nor many advantages from books until the afternoon of his life. Still he has proved for years to all who know him that he is a man who is suited by nature and grace to preach the gospel. He has spent all his life as a preacher in the settlement -- a longer period by far than anyone else has ever been in it. He is a free and natural speaker, his voice is flexible and proper, although it is not classical, and he has perfect governance of it when he gets the hwyl.

He has a voice that is most excellent in regard to sweetness and strength, and he has good governance over it. When the hywel is upon him he is able to electrify the congregation with his voice. As was said of Whitfield, he is able to make the people weep when praying about Mesopotamia. His taste in selecting his material is good, and his organization is excellent.

When in the prime of his strength, he stood in the forefront of the Ohio Assembly on the day of the great festival. (Perhaps at the end of the Civil War? Ed.) May he have more years to work in the vineyard of the Lord.

The Rev. Rowland H. Evans

This brother began to preach in 1856, and he served in this district until he moved to Columbus, Ohio in 1861. He came to this country when he was a boy with his parents in 1838. He was a hard and unceasing worker, and difficulties and problems strengthened him, rather than causing him to lose heart. He started out in the midst of disadvantages and a little opposition, but through perseverance and patience he overcame them all. He was very fond of writing for the press, and if all of his writings which were published from time to time during the last twenty years in the Welsh language journals were collected together, they would make several large volumes.

After leaving the settlement, he served with success and acceptability in churches at Columbus, Ohio, Johnstown and Hyde Park, Pa., and at Waukesha, Cambria and Picatonica, Wisconsin. His career as a preacher has been comparatively successful, and he has an honorable position among the ministers of the Association.

The Rev. J. P. Morgan

Mr. Morgan began to preach in 1861. He served the churches of the settlement until 1865 when he moved to Van Wert, Ohio, to take charge of the Venadocia church. He had been a teacher in the

District School of Jackson County for years before he began preaching. It is judged that he was the most able in his natural abilities of any who were raised in the settlement. He had uncommonly strong mental powers, a good memory, and he was rich in words. Words flowed out of his mouth completely without effort.

He dressed his ideas at all times in proper and strong language, and in his best days he preached with a great deal of influence. On the whole, a considerable giant as a preacher was Mr. Morgan when at his greatest strength. For some years lately he has been unable to preach because of a severe illness, and he receives the sympathies of his old friends and numerous admirers.

The Rev. Daniel Thomas, M.A.

This brother began to preach in 1872, but after going through school, he got a call to shepherd a church at Radnor, Ohio. He went from there to Wild Rose, where he now labors with great acceptability. He is an unrivaled and tireless worker, particularly tolerant and impartial in his spirit and accurate in his judgments. He is a strong preacher, a careful shepherd, an excellent organizer, and a guileless friend. He stands among the main preachers in our Union in America in his influence.

The Rev. John Morgan Jones

In the District Assembly that was held at Moriah on August 23, 1865, J. M. Jones and William Rees were received as preachers in order to get their aid throughout the District. In 1870 Mr. Morgan moved to the settlement and preached on the circuit from that time until now. He and W. R. Evans were ordained at the Assembly in Palmyra, Ohio, in September, 1883.

This brother was laboring for years under a considerable number of disadvantages , but things have improved for him in most ways now. He is particularly faithful in going to the meetings in every type of weather, despite the distances involved. He preaches with considerable hwyl at times, and he is frequently extremely gripping when praying. He has a good voice, speaks freely, and his remarks are serious and orderly.

He has a good memory and the ability to relate stories and to imitate others, but when he preaches it is himself completely and no one else, and he makes no effort to imitate anyone. It is not possible to accuse him of borrowing sermons from anyone else. He is wise and skillful in transacting business for the church and in ministering at funerals.

The Rev. Isaac Edwards

He began to preach in 1878. After a few years he received a call to the Horeb church at Van Wert, Ohio. He was there serving very acceptably for about five years, and then he returned to the settlement. Some years later, he returned to Van Wert to take charge of Horeb and Bethel, and there

he now is. He is a heavy man, good-looking, well-proportioned, genial and princely in his appearance. He speaks freely and with hwyl. He shows particular care for souls. When preaching, his aim is to be practical and fresh. He is able to handle people well, and is a successful shepherd. He is a wise and hard-working man and fills an important place in the Union.

He received an elementary education and a good one in religious matters when he was young. The first church in the settlement was established at the house of his father, and because he lived near the chapel and near to the center of the settlement, he had a good advantage to learn the Welsh language.

The Rev. William R. Evans

I know that I know this man well, but I am so much a friend of his that I will not dare to give a picture of him. He was born in the settlement. He lived the first twenty-five years of his life among the mixed people who are called "Americans," about four miles from any Welsh-language chapel. It would not be as a consequence of this that he gained an education in classical Welsh. He began to preach in 1877, and he has been allowed to continue the work up to the present time.

The Rev. D. Jewett Davies, M.A.

This brother got a superior education of the best sort. He is a good theologian and critic of the Scriptures, and an able commentator. He is a guileless man, and he holds deep convictions and stands for them heroically. He is cheerful and tender, but he is not a jokester. He is a preacher with substance and warmth, and he has a penetrating and thundering voice to thrill the congregation.

Although he has served as a shepherd in the churches of Picatonica, Wisconsin, Newark, Horeb, Van Wert County, and Johnstown, he is now living in Youngstown. He began preaching in 1877.

The Rev. David Thomas

This brother began to preach around 1881, and after spending three years in a divinity school in Delaware, Ohio, he received a call to Osage, Kansas. After that, he served the church of the Calvinistic Methodists in Denver, Colorado. For three years now he has been serving on the circuit. He is a wise man, conscientious, gentlemanly, and hard-working. He is a preacher of substance and is acceptable. His brother is the Rev. Daniel Thomas, M.A., of Wild Rose, Wisconsin.

The Rev. John Lloyd

This brother received permission to preach in 1876. He labored for several years in the churches of the circuit before he departed for Jackson. He was blameless and faithful while doing so, and he has a warm spot in the affections of many who know him.

The Rev. Rowland Jones

This brother served the churches on the circuit for three or four years with acceptability. He is a young, diligent, unostentatious, and pious man. He improved quickly in ability and influence. He received a call about a year ago to shepherd the churches of Newark and Granville. I understand that he is giving great satisfaction.

PREACHERS OUTSIDE OF THE SETTLEMENT

The Rev. John Williams, Pomeroy

This brother began to preach in 1842. He was ordained at the Assembly in Moriah at the same time as the Revs. J. W. Evans and Howell Powell. I received a letter from him recently which said that troublesome times have overtaken him, "the hands of old age are resting hard on him." Mr. Williams was known as an able and strong preacher while he was laboring in this district. He was an excellent theologian and a strong and original thinker. The times when I heard him preaching he was speaking in a very high tone of voice. He had served the churches at Pomeroy for about twenty-three years before he moved to the West, and he is now at Erie, Colorado.

The Rev. Dr. Harris

David Harris began to preach about the year 1853. He served the Ironton church for about fifteen years, then he moved to Columbus, Ohio. It is not necessary to give a picture of him in this place because this has been done many times by skillful hands in the Welsh-language newspapers and the journals. His fame is evident throughout the whole world where the Welsh are.

All know that he had elements in his character which are not to be had very often in preachers. These elements were the secret of his success and his popularity. He did a great deal of business as a stone mason in the settlement, and thus he was known by many people, and he would usually come to the District Meeting. By this time, his beautiful body itself lies in the depths of a grave, and some other one has carved the stone which is placed over his grave.

The Rev. William Rees

He began to preach in 1865. He spent the greatest part of his life in Pomeroy, but for a short time he served the Ironton church. He had naturally strong abilities, he was a hard student, but his voice was without tenderness and his accent was not pleasing. He had a blameless reputation, and he labored faithfully under a host of disadvantages.

It was planned for him to be ordained at the Assembly at Palmyra in 1883, but because of some misunderstanding, or rather an oversight at the District Meeting, it did not take place there. Before the Assembly met again he died suddenly in the coal mine.

THE SUNDAY SCHOOLS

The material that follows has been written by Mr. D. A. Lloyd of Moriah, secretary of the Assembly of Schools:

"We do not know where or when the Assembly of Schools was started, but we know that it existed in 1844, because we have records of an Assembly of Schools being held at Horeb in August of that year. And we see that the account of the list and the meetings of that year and of what went on is complete. Thus it seems that the Horeb meeting was not the first, but that there had been one at some time in 1843 or before that. (There was an Assembly of Schools at Sardis in 1843.)

"The Assembly of Schools was held on the circuit in the various chapels of the settlement every two months during a weekday for many years at first. At this time the school at the place was examined on a point or part of the Scriptures, that is the adults; and the youngest part of the school on the *Rhodd Tad*, *Rhodd Mam*, etc. (Father's Gift, Mother's Gift were catechisms) by the president of the meeting, and great was, and still is, the work and preparation made for these meetings. Thus it is possible to say that they have been beneficial. Besides providing a little testing of the work of the school at the place, reports from every school in the district were received and read.

"There also were reports of the size, what was being done, and their condition, since the former meeting, and this was a means to keep the condition of every school fresh in mind. Also, this report contained the number of temperance meetings which were held since the last meeting. This, furthermore, was giving an account of the number of temperance advocates in the Jackson and Gallia district, and showing that it was as great as the number of members of the churches, if not more.

"School Assemblies continued to be held every two months, as has been noted, until 1875, at which time it was changed to every six months, and it remained like that for some three years. Then it was changed to every three months, and it was held on Sunday, as it is now. The president and secretary of the meeting were chosen every year at first, but now it is done every two years.

"The late Rev. Robert Williams served faithfully for over thirty years. He had been its first president. 'He was true and faithful in all his house.' After him, the late Rev. J. W. Evans of Oak Hill was the faithful president while his health allowed him to be. After him, lively and hard working, was the late Rev. D. J. Jenkins of Jackson, who served as long as circumstances permitted.

"In January, 1886, the Rev. W. R. Evans of Peniel, Ohio, was chosen as president, and he continues to be faithful and acceptable. The late Edward Morris of Oak Hill was the secretary for some years at the start; the Rev. J. P. Morgan, now of Van Wert, Ohio, served in the same office; and at Bethel in October, 1858, the present secretary was chosen.

"In addition to the ten schools now in existence, there were eleven which were in existence from time to time but which are no more, according to every appearance: Indian Creek School, Rhyd-y-dorth, Rhyd-Lwyd, Bloom Furnace, Lime Stone Furnace, Tabor, Salem, Bethesda, Symmes Creek, Hewitt's Fork, and Jefferson Furnace. These have all ceased without hope of revival for any of them. I believe, nevertheless, that their short appearance in the world was not in vain. Through them and in them was sowed much good seed, and the fruits are growing today in religiousness in many lives, and it will, we trust, lead to eternal life. Doubtless many souls who have reached the heavenly dwellings often received much joy as a result of the Word which was given to them in these small and simple schools.

"Some of the schools mentioned above started earlier than the year 1844, but I do not have a list of the numbers in them in the early days.

Yours,
D. A. Lloyd, Secretary"

Mr. Lloyd has been paying attention to the Sunday schools in all the places in the district for nearly twenty years, and like Joshua, he has perpetually been in front of the column, and if he has aged in regard to his appearance, his spirit is as young as ever.

He has special qualifications for the office of secretary. Besides being neat and exact, his cheerfulness, his wisdom, his skill in handling people, his talent for speaking to children, and his enthusiasm for the Sunday school, have made him the life and the spirit of the meeting for many years. May he live for many years to continue with his good work.

THE BIBLE SOCIETY

The first meeting with the intention of forming this society was held in the schoolhouse of the Calvinistic Methodists at Oak Hill, Ohio, on December 1, 1845. Those present included the Rev. John A. Davies (Congregational), the Rev. David Davies (Presbyterian), Thomas W. Lewis (Calvinistic Methodist), John Davies (Calvinistic Methodist), David Jenkins (Calvinistic Methodist), Daniel Edwards (Calvinistic Methodist), Daniel Jones (Congregational), John Jones (Congregational), Henry Lewis (Congregational), John Thomas (Congregational), and Thomas Jones (Congregational), eleven men.

The society was formed in union with the American Bible Society. It was formed and the rules pertaining to it were passed. The following officers were chosen: President, the Rev. Robert Williams; Treasurer, Edward Morris; Secretary, the Rev. John A. Davies. The first collection that was made was for $110, and the first donation to the Mother Society was $120 in 1847.

The contributions grew until the year 1871, as well as the donations. In that year a donation of $1,600 was made, and also in 1872 they made a donation of $1600 to the Mother Society. After that the contributions lessened gradually as a consequence of the local donations lessening.

Total from Dec. 1, 1845 to the present	
Donations to the Mother Society	$42,806.00
Gifts to pay debts, to churches, etc.	943.08
Occasional expenses	15.30
Books and money on hand	369.88
Total	$44,134.26

The Society appointed 150 life members, of which 80 are alive today.

The following persons were appointed life directors of the Mother Society: The Rev. Robert Williams, the Rev. Owen Jones, the Rev. Edward E. Jones, the Rev. John W. Evans, Thomas T. Jones, David Edwards, Evan T. Davies, John Hughes, Rees Morgan, Mary Morris, John J. Jones -- all have died; J. Edward Jones, John D. Jones, John D. Davies, Thomas E. Davies, and Thomas J. Hughes, who are living.

OFFICERS FROM 1845 TO 1895

President	Rev. Robert Williams	1845-1876
"	Rev. John W. Evans	1877-1885
"	Rev. D. J. Jenkins	1886-1890
"	Rev. Isaac Edwards	1891-1893
"	Rev. William R. Evans	1893-1896
Secretary	John A. Davies	1845-1862
"	John P. Morgan	1862-1863
"	J. Edward Jones	1863-1896
Treasurer	Edward Morris	1843-1848
"	John Jones (Tyn Rhos)	1848-1850
"	Lewis Hughes	1850-1863
"	John J. Jones	1863-1894
"	William W. Morgan	1895-1896

J. Ed Jones has been especially faithful as the secretary of the Society for thirty-two years. He is particularly exact and careful in everything he does, even in the way he cares for his hair. He is a successful business man, a Notary Public, and is the most skilled of men in making up legal papers such

as deeds, mortgages and wills that there is in Jackson County. He was Jackson County Auditor for a time, and he has filled several offices of trust in the parish and in the village.

In 1873 the number at Bethel Church was 151, and Horeb was once as large as 240. Moriah has kept going along well. It was once much weaker than it is now, but there are about the same number of members now as there were 58 years ago. The table shows that the collections for the ministry and for the national church are much larger than they were 15 years ago in proportion to the membership. The amount of collections for the ministry in 1868 was low and it didn't get any better until 1879. When one considers that it was easier to earn two dollars in 1868 than it is to get one dollar now, one is amazed at the figures. Of course, this was a period nearly forty years ago and the preachers on the circuit received much less for their work than they do now. Also, Oak Hill and Horeb were not a part of the circuit and the other churches were weak and getting weaker every day.

It seems as if many of the old, good brothers among the deacons in the old days felt that the ministers were not getting recognized sufficiently for their labor. We understand that in 1860, the District Assembly sent three good men around to all the churches of the district to admonish the people to contribute more generously to the ministry. These three were: Messrs. D. G. Williams of Sardis, Isaac Jones of Bethel, and Thomas Evans of Centreville -- men who were themselves able to give an example of generosity.

Their visit stimulated the increase of the contributions greatly. This is remarkable at this time, for while the churches were rather small in their yearly contributions, they were more generous in giving to special causes. We understand that in 1859 the District Assembly sent three preachers to the District Assembly in Ironton; they were the Revs. R. Williams, J. W. Evans, and R. H. Evans, and they gave ten dollars to each of them to cover their expenses. In the later years it was necessary for everyone to go at his own expense. Yet, in 1864, at the District Assembly at Bethania, "it was decided that three representatives would be sent to the Assembly at Pittsburgh and that $40 would be given to each of them for their expenses. The ministers were Williams, Evans, and Jones."

Three representatives to the late Assembly at Pittsburgh were sent and were paid $15 each for their expenses. It seems as if reaction has taken place from one extreme to the other, and we consider that it ought to be in the center, between the two extremes. Not an exception is the above example, but the rule. In 1869 one minister was sent to Johnstown, and he was paid $50 for expenses.

For the convenience of the reader, we give a list of the names of those who were appointed as preachers by the District Assembly from the beginning until the present time. They are organized by time:

Daniel Evans (Y Wern)
Richard Davies
Daniel Lloyd
J. W. Evans
John T. Williams
Evan S. Jones
David Harris
John Rhydderch
Rowland H. Evans
J. P. Morgan
John M. Jones
William Rees
D. J. Jenkins
Daniel Thomas, M.A.
John Lloyd
D. Jewett Davies, M.A.
William R. Evans
Isaac Edwards
B. F. Thomas
David Thomas
Rowland Jones

Besides the twenty listed above, several good men were raised at Methodist hearths and have cast their lots among the English-speaking churches. For instance, the late Alban Davies, Thomas Lloyd Hughes, M.A., D.D., who was the son of the Hon. T. Ll. Hughes, and who has ascended to considerable fame within the Presbyterian denomination; William T. Lewis, D.D., who was also raised at Oak Hill and is a minister with the Methodist Episcopal church; John Davies, D.D., who was raised in Ironton, and has an honorable position with the Presbyterians. Rees Edwards, M.A., the son of Lodwick Edwards, and formerly of Portsmouth, is laboring in the Presbyterian church. D. Ellis Evans, the son of Evan D. Evans, an elder at Soar, is a hard working man who has cast his lot with the English-speaking Congregationalists. John L. Jones, who was reared at Horeb, is the son of John Sisllt Jones. Thomas Thomas, formerly of Centreville, is a minister, but we do not know with which denomination.

Perhaps it would not be improper at this time if we would give a glimpse of the history of the other denominations in the settlement. The history of the Methodists and the Congregationalists are so intertwined with each other in the settlement, and there has been such cooperation and good feelings between them on every occasion, that it is not possible to give the history of the one separate from that of the other.

One who was laboring the earliest and carried the greatest influence with the Congregationalists was the Rev. John A. Davies. The Congregationalists consider this old brother to be the father of the Congregational churches in the same way that the Methodists credit Mr. Williams. The two of them were bosom friends while they lived, and they cooperated excellently, and somehow, at a fairly early time, each gave the other promises that whichever should live the longest would deliver the funeral sermon for the other. That duty fell on Mr. Davies. Another brother also laboring acceptably for years in the settlement was Davies of Tyn Rhos. He was respected in the eyes of the brotherhood until his death.

The Congregationalists have six churches: Oak Hill, Centreville, Carmel, Nebo, Tyn Rhos and Siloam. Like the churches of the Methodists, they are much weaker than they once were, and for the same reasons.

The Rev. Caleb Samson has been serving the Oak Hill church for about ten years. He is a substantial preacher and a successful shepherd. This respected denomination has reared several preachers of considerable fame. Here are their names: Edward I. Jones, Daniel I. Jones, John Davies, M.A., Evan Rees, B.A., William Isaac, and W. O. Jones, M.A. They are all excellent men and all are working in English-language churches except for the last one, but he too had been with the English for years. Now he is shepherding the Lawrence Street Welsh church in Cincinnati, and I am glad to understand that our cheerful and hard working friend is more than meeting their expectations. May the way be prosperous for him.

A thing that strikes us as being strange in recounting the history of the Congregational churches is that not one of the strong sons which were raised here have served the home churches except one, for a short period, while the Methodist churches have been contented with the ministry of lads who were born here, scarcely without exception, for fifty years.

It would not be wise to make comparisons nor to make suggestions in regard to a thing which is not my business, but I believe that the Congregational brothers will agree that it would be much better for them at some time in the future if they had ministers from the hills of home than those who have come from a distance and from across the sea. But familiarity breeds contempt, while there is charm in distant things. I ought to say, though, that they have gotten some excellent ministers to shepherd them, and my friend, W. Rees Evans, was one of them.

A word now about the Baptists. This respected denomination has four small churches, but if I am not mistaken, the majority of the services are held in English. In proportion to their numbers, the Baptists, if possible, have raised more preachers than any other denomination. Here are some of their names: Richard Davies, Evan Lloyd, Daniel Jones, Thomas Davies, Dr. Griffiths, and there are others, perhaps, that I have not heard of.

According to the account which I have, the settlement and the district have raised forty preachers, and I am sure that some have been left out unintentionally. What settlement is there on the American continent, or on the face of the earth, of the size of the Gallia and Jackson settlement, which has raised so many preachers? Furthermore, I do not hesitate to say, although I may be wrong, that they compare favorably in learning and ability with the preachers of any district or country.

But not only were preachers alone raised in the settlement, but lawyers, politicians, teachers, doctors, and famous merchants. I am not boasting, but who is there who is knowledgeable about the history and the quality of the land in a philosophical way who does not recognize that this settlement is much more famous for raising men than for raising pigs?

I will give the names of some of the doctors who were raised in the settlement: Dr. Jenkins of Centreville; Dr. Jenkins of Lima, Ohio; Dr. Hughes, Dr. E. J. Jones of Oak Hill; Dr. Moses Jones of Oak

Hill; Dr. Daniel Jones of Glen Roy; Dr. Lewis of Cincinnati; Dr Morgan of Coalton; Dr. Morgan of Jackson; Dr. Williams of Jackson; Dr. Davies of Venedocia, Ohio; the late Dr. Evans of Sampsonville; Dr. Alban of Ironton, Ohio; the late Dr. J. W. Jones of Oak Hill, and others, many more than are needed to serve the Welsh-speaking population.

Then the learned ones. There are many more of the youthful boys and girls of the Welsh teaching in the day schools, proportionately to their number, than any of the other national groups in Gallia and Jackson Counties. At one time twenty-one schoolteachers belonged to the Horeb Sunday school, about twelve more than were needed to fill the need of the Welsh population in the Horeb district. Some of the lads have reached a high position as professors. I am able to name Professors S. and W. Morgans; Professor Evans of Ohio University; Professor Evans of Michigan, Professor Morgan Jones of Arkansas; Professor Jones of Rio Grande; Professor Benner Jones of Thurman; Professor J. H. Phillips, Superintendent of the Birmingham, Alabama Schools, etc.

The list of lawyers which I am able to give includes the late David Alban, John L. Jones, R. H. Jones, David Davies of Cincinnati, Lot Davies of Ironton, the late Daniel Phillips, Lot Davies of Jackson, Daniel Williams, the editor of the *Standard Journal*, Evan Davies, etc.

Here is a list of the names of some of the host who have filled political offices: State Senator, John H. Evans; members of the State Legislature, Capt. Evans, Dr. Williams, Alban Davies, T. Ll. Hughes, R. H. Jones, and Samuel Llewellyn; Probate Judges, J. J. C. Evans, J. J. Thomas, Lot Davies; Auditors of the County, J. Edward Jones and J. W. Jones of Rio Grande; Court Clerks, John Williams and George Morgan, who is now the present secretary. Griffith Morgan is now the Sheriff of Jackson County; the Treasurer of Jackson County is Lot Davies; the Recorder is Enoch Lewis.

This settlement has also raised famous businessmen. The Welsh in general are much more wealthy than the other nationalities of the area, comparatively speaking. It is not frequent that one sees a poor Welsh person, nor one who is receiving aid from the government. The following gentlemen are among the most wealthy people in Jackson County: Eban Jones, John Davies, J. C. Jones, D. C. Jones, Moses Morgan, D. D. Evans, Captain Morgan, J. A. Lloyd, T. Ll. Hughes, Thomas Hughes, and J. Edward Jones.

Now the question which comes up in this place is: What reason can one give for the success and incomparable elevation of the Welsh in this district in business, politics, and religion? Is this to be attributed to the spirit of venturesomeness and the excellence of their natural talents? I believe that the Welsh, because of their natural talents and extreme zeal, have a position comparable to that of any people on the earth. But their success and their elevation in this settlement, and in every other place, is attributed not so much to the greatness of their talents nor to their adventuresome spirit, but to the elevating spirit of the gospel and devotion to the religion of their fathers.

Furthermore, I do not doubt that religion and family worship, the Sunday school, and the preaching of the gospel of the Cross have done much to raise men up to be lawyers, doctors and professors. And

I appeal to the historians of the ages and the politicians if it is not true that "justice elevates a nation." "Where there is no vision, the people perish."

If a nation succeeds in business as well as morals, it must respect the Bible and drink amply of the sweet and life-giving waters which flow out from the divine oracles. "The first thing is wisdom," that is, the doctrines of religion. "Elevate it and them, and elevate it; it will come to you to be honor if you embrace it. It will give an increase of grace at the end, yes, it will give you a crown of glory."

Bancroft said that the Pilgrim fathers had "established a church in the wilderness." So, too, did these poor pioneers in the desert place of Gallia and Jackson plant a church in the wilderness. They placed down a good foundation for the elevation of their offspring. They kept their riches for their children, not in the form of cultivated farms and of money in chests, but they left an inheritance of greater value -- their teaching and their religious example. And that was the *Rhodd Mam*, and the *Rhodd Tad*, and the *Hyforddwr*, and the reciting of verses at the prayer meeting. These did more to elevate them who are now on the platform than many had ever believed.

Our fathers have labored, and we are enjoying the fruits of it. I feel a fear in the depth of my heart when I see signs that an age is upon us which does not know the Lord God of our fathers. Where are the old witnesses, the old amens, the singing of a hymn, going to religious services through wet and bad weather, heat and cold? It is not through reading novels, the works of Dickens and Darwin and the secular newspapers, nor through kicking the football on Saturday afternoon, nor having church festivals and ice cream suppers, that our youths will climb to the pinnacle of true greatness, but by following the footsteps of the pilgrims who traveled in the wilderness by following after the pillars.

VARIOUS MATTERS OF GENERAL INSTRUCTION
THE EXCELLENCES AND DEFECTS OF THE OLD SETTLERS

Perhaps one ought not mention the defects of the dead, but the writer with inspiration must do that. One able writer has said: "Beware of indiscriminate adulation of the dead. Nothing is more false than the common style of epitaphs. A visit to the graveyard would suggest that the world was a paradise of immaculate saints." It follows, therefore, that we ought not remember our fathers without their faults. They were people just like us, with their own circumstances and their weaknesses.

It is very difficult work to give a true and accurate judgment of men and things in a former age for two reasons. One is the liveliness and tenderness of our nature in the morning of our life. It so happens that we enjoy everything intensely at that time. The sermons, the singing, and the praying make a much deeper impression on our nature in the time of our youth than they do now, and thus we become led, unaware to us ourselves, to believe that the people and the services were much more excellent then than they are now, without considering that we have changed a great deal.

The old people complain when looking at the second chapel that it is not as glorious as the first one. Things have changed, it is true, but they themselves have changed also. Frequently one finds old people who believe that the world is getting worse and that the church is decaying, but they themselves are decaying. Everything is to a person as that person is himself. Another reason is that people and pictures seem much more beautiful when one looks at them from a distance.

The beauty of paintings on a wall retreats gradually and lessens as one draws near to them. One frequently hears of the charm of "Music Over the Sea." The idea in back of music over the sea, or from a great distance, and its greater sweetness, is that the harsh sounds and the unharmoniousness are lost from the distance.

Nature opposes the existence of discords. The noise and thunder of the city -- the pomp of carriages, the sound of the machines, the tramping on the street, the barking of the dogs, the laughter and weeping -- all form together until they become a poem to be heard in the distance, as a regular song, and one that always is in the key of F. I will leave it to the boys in the Eisteddfod to answer.

Thus it is with the history of the past. The faults, the discords, which are to be found in the characters of good men are lost in oblivion. Their virtues only are thought of as eternal elements. The memory of the Puritan fathers and the Methodist fathers reach to us like "Music Over the Sea," while their defects have been lost in the distance.

Thus it is the virtues of our fathers which we primarily think about. These old people doubtless greatly excel those of this age in following the religious services despite all difficulties. They were living scattered out and some were far from the chapel and there were no roads to get to it. Nobody had buggies like we have now, and many of them did not have a horse, and if they had a horse they might not have a saddle.

One Sunday morning in October 1838, David Jones (Benglog) started out on the back of his horse with a full bag under him as if he were going to the mill. One of his friends saw him and went quickly to meet him. "David Jones," he said, "you have forgotten what day it is, surely." "No, I haven't, my boy," answered Jones, "this is my saddle. I am going to Moriah to listen to Mr. Williams." David Jones went on humbly enough, with bags of grass under him for the five miles of distance, until he reached Moriah Chapel. It is no wonder that he got a blessing.

Some Welsh settled in the Soar district in 1837, and they came to Moriah for three or four years, and there was a branch of Symmes Creek between the Soar and the Moriah districts. The small river was full to its banks at times. There was not any bridge crossing it, but there was a tree which had been cut down in order to allow people to cross. The bottom of the tree was on the higher bank and the top went down near to the water so that it was very difficult to cross on it. On many occasions the women, the girls, and the children would cross the tree on their hands and feet, or more precisely, on their knees and hands. The eagerness to go to the church services was so great that every hindrance and obstacle

was overcome.

Years after that, I remember that the people who were living to the south of Black Fork Creek for a time were compelled to cross the creek in the same way as the people of Soar. This river was about twenty feet across and eight feet deep at flood stage. Many times one would see the girls and women nearly losing their balance while looking at the rapid waters flowing under their feet. I believe that the defense of Heaven was upon them.

Once, after a bridge had been built, at the time of a great flood, I remember that the old faithful brother, D. G. Williams, and I tried to cross one Sunday afternoon when the waters had extended across its whole bottom, about forty rods along. It was about the beginning of May, and because we were brave lads, we decided to cross. I took off my shoes, and in I went into the water up to my knees, and at times even higher. "Is the water very cold?" asked my old friend. "Warm, nice," I said to him. At that point he took off his shoes and put them under his armpit and went in after me, but before he had gone forward a few yards, he shouted to me in a trembling voice, "What do you mean about the water not being cold, boy?"

Nevertheless, we decided that we would not turn back, and after we reached Sardis we had a good meeting. But the old brother got a strong bit of distress as a consequence. The above story shows the unyielding efforts of the old people of the district to get to the religious services.

Still, the course of the time has changed. The old people, in comparison to the youngest of those in the churches now, were much better theologians and more educated in the Scriptures, but they also were more narrow and sectarian. All of the affection of the most intelligent of the old settlers was on theology. The Bible was the study-book of the people, and a book was valuable if it contained explanations of the words of the Scriptures. A Sunday School class of lads would frequently make judgments like those of doctors on the deepest points of the Christian system.

But things have changed by this time to a large degree: education, the telegraph, the railroad, the magazines and the newspapers have made the present world a very much more interesting one to the majority of the people. It can be summed up totally in one English word: this age is secular. There is more culture of the mind now, and educational advantages are more frequent and more excellent. It is possible for young boys and girls to be able to write, even in Welsh, much more correctly than their fathers who were considered to be educated. One must make an exception of the old brother, Mr. Hughes, who was a Welsh literary person with unsurpassed qualities.

The yearly literary meetings which are held in the settlement have had a gradual and consistent growth in their artistry and cultivation. The reading, the speaking, the writing and the singing are much more excellent than they used to be, and especially so in the ability and talent to play on musical instruments. In the same way, the congregational singing in the chapels is much better on the whole than it was in former days, although they sang as well as they could and doubtless with much spirit.

CONSCIENTIOUSNESS

I believe that the fathers were more conscientious on the whole than are their offspring. They held deep convictions; they believed what they did without thought of the consequences. Principle and not policy was the rule of their lives. Still, there were more contentions in the churches many years ago than there are now. The minutes of the District Meetings show that the churches got their times of disquiet because of unending vexations, especially from 1850 to 1860. Frequently men were sent from the District Meeting to try to put an end to a disagreement in some church. I will try to guess the reason for this. I believe that one reason was the strictness of the fathers in disciplining members. Doubtless, if it was the objective to administer the rules to the letter now, this would cause considerable agitation in many churches. Still, with some modesty and timid reverence, one might say that many of the old and good deacons took too much authority in their own hands and at times they, in addition, betrayed an ignorance of the wise methods of administering discipline.

TEMPERANCE

The settlers from the very early time until the present were noted in their efforts for the Temperance Party in comparison to the other settlers. Each church had its own temperance society, and it was expected that a temperance meeting would be held at least once every three months.

An account of the number of the meetings and an account of the number of the temperance advocates would be sent to the School Meeting which was held every three months. Total abstinence was a condition for membership in the churches for years, and this rule was administered as well as all the other disciplinary rules.

KEEPING THE SABBATH

The old people were much more careful about keeping the Lord's day holy than is the case today. Over half a century ago, the propriety of cooking cakes of corn flour on Sunday was a subject for attention at the churches. Mr. Wynne and others believed in cooking on Saturday and eating cold corn bread on Sunday. Their views were founded on the words, "Cook that which you have cooked."

The other side argued that it was not any worse to cook corn bread than it was to boil water to get a cup of tea, and this group remembered the verse, "Boil that which you have boiled." Doubtless this was done in an overstrict manner by the conscientious. The pots were filled with water from the wells on Saturday night so that there would be no need to get water from the wells on the Sabbath. It was considered a great evil for children to gather blackberries and eat them off the bushes when they were on the way to the chapel. Whistling was a sin in the sight of some.

But if the overly careful ones carried this out to the letter in some circumstances, there is no doubt that those in our age have slipped to the other extreme because of too much laxness. The

sacredness of the day of God has been lost to a great degree by the religious people of this age. Think about our deacons and the faith of those who follow, considering the end result of their conduct.

After completing all of the writing which I had intended to publish, a long piece of writing came to me from the Rev. J. P. Morgans of Van Wert County, Ohio, giving a full account from the beginning of the religious group at Horeb. Because this book is already as long as I had intended it to be, and because most of the things mentioned by Mr. Morgans have been recorded already, we are under the painful duty of abridging it although we are thankful to the writer for his trouble in writing so carefully and at length.

Mr. Morgans says this about the first settlers: "The people who left the land of their birth in this period left a place where the gospel was being preached clearly and audibly by the famous ones such as Ebenezer Richards, Thomas Richards, Henry Rees and John Elias. They felt great sadness in forsaking the religious advantages at Llangeitho, and their first efforts were to get to the nearest house of worship that they could find; this is, to Moriah, about eight or nine miles for most of them.

"When constructing a building it is important to have sufficiently strong foundations to withstand the strong winds and tempests which it so often meets. Thus with Horeb church, it was very important to get sure and strong columns, and the choice fell on some men who were strong in natural abilities and of deep education in the principles. Not frequently does one see this kind. David Evans, William Jones, "Gofadail," and Moses Morgan were chosen to lead the group, and they were faithful and careful until their deaths. Each one of them filled a special place in the circuit.

"David Evans had already spent the noontime of his life before he settled in the land which he had chosen, and although he had nearly reached the age of 75, he was more lively in his spirit and his mind than the younger ones. He had been born in Llangeitho, South Wales, and the family into which he had been born were Nonconformists in religion before the rise of Methodism in Wales. In the time of Daniel Rowlands, it happened that they joined with the Methodists when David was a little boy. His memory continued to be clear about Daniel Rowlands and his times until the end of his life.

"He had served as a deacon in the church at Llangeitho before he came to America in 1837. He and his son Daniel and two of his daughters settled in the Hewitts' Fork district near the home of his son, Joshua Evans. Daniel died within two years after his coming to America. He was a young, talented person and there were high hopes that he would become a useful and able preacher, but when he was starting his work a call came to him to serve his Master in his palace above. His father was full of sorrow and longing when he died. He had another son, Evan Evans, who was a preacher of excellent talent in Nant-y-glo. Mr. Evans was very useful with the Calvinistic Methodists in Wales, and he also took care of many of the arrangements at Horeb church.

"William Jones, Gofadail, was some years younger than David Evans. He came to America in the same year. He was also able to remember the times of the revivals at Llangeitho under Rowlands and

others in the time of his youth. He had been elected as a deacon in Wales when he was very young, and he was accounted one of the most able deacons in Cardiganshire. His two sons, John and William, still live in Jackson County, and the two have been elected to the same office that their father held.

"He was very slow to start speaking in the meetings, but when he would hear others speaking eloquently, he would speak, and especially well. Not small was his influence on Horeb church as a careful leader of the flock of God. He led them skillfully over many rocky roads. It is not that he was very overbearing concerning the inheritance of the doctrines, but that he was an example to the flock.

"Moses Morgan spent the early part of his life at Llancwmlle, near Llangeitho. He was younger, and moved to America later than the two previous persons. The account of Horeb church would not be complete without noting the characteristics and the hard work of this faithful brother.

"David Evans was a faithful organizer, William Jones an educator, and Moses Morgan was a means of bringing unity between the regular people and those who had formed the circuit, as a whole. Moses Morgan was as good a public reader of the Scriptures as anyone I ever heard. He worked hard and energetically after David Evans and William Jones were taken away. His children and his grandchildren all were religious, and some of them who are living continue to be faithful and useful in every area of religion. When I came to this country in 1841, there was a very flourishing church and a Sunday School in the chapel at Hewitts' Fork. The school at Hewitts' Fork was particularly good, and after the school a class for the teachers would be held for an hour or more. It dealt with teaching the explanation of the Scriptures.

"Not frequently can such a large number of able teachers meet in the same school as there were at Hewitt's Fork at that time. As an example, I will mention some from among the number. Old David Evans was the most lively of all, and if there was a fairly short time to get him to spend explaining a verse, he would give an explanation of it in a few words. I remember that this verse was once under discussion: 'For as the woman is of the man, even so is the man also by the woman,' 1 Cor. 11:12. There were many explanations. Some said it was a mystical description of the relationship between the church and Christ which was implied. But David Evans silenced them all when he said: 'What is the purpose of spending such a long time with that which is totally clear? The first woman was taken from her husband,' he said,' and every man after that has been born from a woman.'

"Joshua Evans was a fluent teacher, ready and able. He was very careful to teach the youths how to read the Bible. David Evans, the son-in-law of the old man, was an able teacher who had received a better education than a host of the people of that time. John Thomas was very able in tracing the locations of words and of their lines very often when there was need for that. Daniel, the son of Moses Morgan, was very skillful in tracing the history and places in the Bible lands. John Davies was very ready in perceiving the difficulties in the way of the usual explanations, and he compelled everyone to search for the foundation of his views. David, the son of Moses Morgan, was perhaps the smoothest and most educational in his knowledge of the Bible of all the members. Nor was this work without its fruits and

rewards. These teachers got to see the fruits of their labor when such a large number of their children and their students came to fill useful offices in many places.

"Of the number who got the start of their instruction in this school, I am able to name Prof. D. J. Evans of the University at Athens, Ohio, the Rev. Daniel Thomas of Wild Rose, Wisconsin, the Rev. David Thomas of Oak Hill, Ohio, the Rev. Daniel Jewett Davies of Youngstown, Ohio, Prof. Stephen Morgans of Oak Hill, Ohio, and the late Prof. Moses J. Morgan of the high school at Jackson, Ohio, along with a host of schoolmasters and commercial secretaries.

"In the summer of 1842, a young man came from Wales to Hewitts' Fork. It so happened that he started the meeting. All noticed that the song that he gave out to be sung, the Psalm that he read, and the following prayer were very suitable. Shortly after that, at a temperance meeting, the young man was called upon to speak on that subject. Willingly, he made able remarks on the old proverb -- 'A shame to people is their sins.' The name of the young man was Rees Evans, and his name is known by this time to all the Welsh of the continent. Soon after this, he moved on to Wisconsin. He was the cousin of the Rev. J. P. Morgans.

"The leader of singing at Horeb from the start was David Evans, and he had the learning and ample talent to do the job. He was able to read music very accurately, but he did not try to be a teacher of the principles of musicianship.

"In 1846, Edward Thomas of Centreville came to keep a school among the settlements. He was at Horeb and Hewitts' Fork for about three years, and thus a host of the young men and women received a musical education in this way. He was a musician and teacher of a high degree, and he was very strict in his musicianship and able to impart knowledge to others. It was in Llandidloes where he taught music for the first time. After that, in Cincinnati, Ohio he got an advantage by becoming acquainted with a Dr. L. Mason, and that was the path that he followed. Mr. Thomas was very useful to the whole settlement for years as a teacher of music. The present chapel -- a frame house -- was built in 1848.

"Comparing Horeb in its later years with what it was in 1856, when it was at its largest, we see that the departures have been frequent and numerous. But the large number of the sons and daughters of Horeb in the various villages, cities and states remember the former days, 'years at the right hand of the Almighty.'"

APPENDIX A
ABOUT THE PHOTOGRAPHS IN THIS BOOK

All of the photographs in this book were made by William R. Alban, a grandson of the author. Mr. Alban copied those used in the book's Welsh version, since originals of the photographs were unavailable. In some cases the copies improve upon those in the original book.

Anyone wishing to buy one or more copies of these photos, may do so by sending five dollars per picture to:

Mr. William R. Alban
6740 Africa Road
Galena, Ohio 43021

Please note that the copies will be produced in the same size as printed herein, since the quality of the photographs is not sufficient for enlargement.

APPENDIX B

Phillips G. Davies, Ph.D., Translator

In 1953, Dr. Davies began teaching in the English Department at Iowa State University, which he still does. In 1960 he began to teach himself Welsh and subsequently discovered an abundance of previously untranslated material in that language about the Welsh settlers and settlements in this country.

His publications include a 1983 translation of the Rev. R. D. Thomas' *Hanes Cymry America*, a history of the Welsh in America, whose Welsh version was published in 1872; and a pamphlet in the State of Wisconsin's ethnic contributions series, *The Welsh in Wisconsin* (1982). His original articles about the Welsh have appeared in many publications and his translations have appeared in a number of state historical journals.

Dr. Davies is president of the Iowa Welsh Society, has presented scholarly papers on the Welsh, and has addressed several Welsh-American groups, such as his seminar presentations at the Welsh National Gymanfa Ganu in St. Paul, Minnesota in 1987.

Lillian Thomas Brownfield, Editor

Mrs. Brownfield has been a writer and editor for most of her business career, which was, however, interrupted by the arrival of five children who required her presence in the home for some years. She prepared and edited the programs of Columbus' old legitimate theater, the Hartman, and wrote press releases for the theater for seven years. She was editor of a bi-weekly tabloid newspaper for The Ohio Credit Union League for 14 years, until becoming the League's Director of Public Relations, a post she held until her retirement in 1982. Now, as a volunteer, she edits several monthly newsletters including those for the Women's Guild of her church and for a professional women's service club. She also assists other charitable non-profit organizations with their publicity, including the Welsh Society of Central Ohio.

Pictured in this book are Mrs. Brownfield's great-grandfathers, the Rev. Evan S. Jones and John R. Evans, her grandfather (and compiler of the book) the Rev. William R. Evans, and her great-uncle Rowland H. Evans.

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